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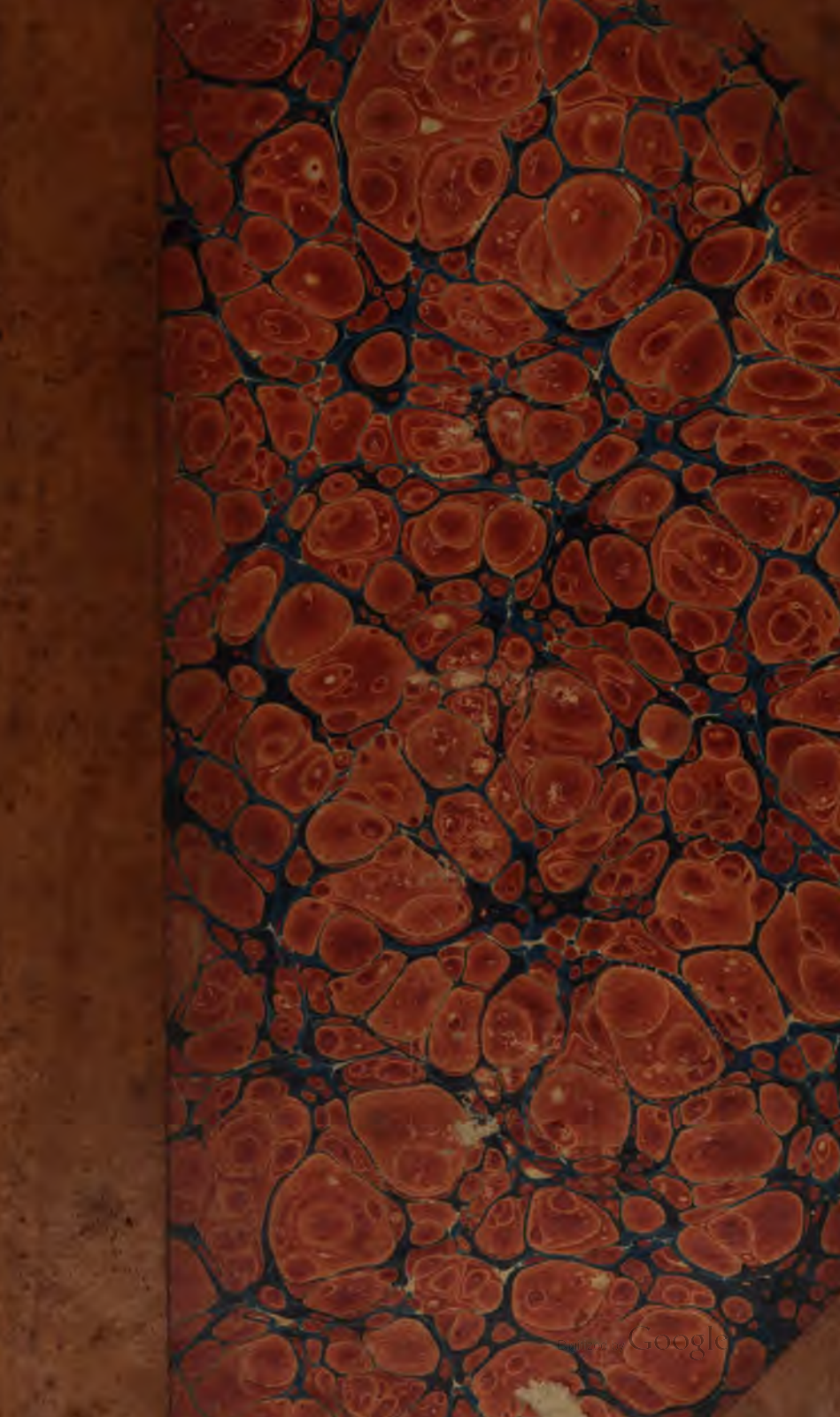
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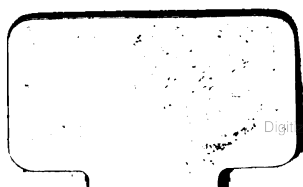
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W. Wise, Sculp.

THE REV. THOMAS FURLONG CHURCHILL.

One of the Ordaining Ministers of the New Jerusalem.

Engraved for the New Jerusalem Magazine.

THE
NEW JERUSALEM MAGAZINE,
AND
THEOLOGICAL INSPECTOR,
FOR THE YEAR
1828.

Και εγώ Ἰωάννης εἶδον τὴν πόλιν τὴν ἁγίαν, Ἱερουσαλὴμ καὶ τὴν
καταβαίνουσαν ἐκ τοῦ οὐρανοῦ, ἀπὸ τοῦ Θεοῦ προμασμένη ὡς
τυμφὴν κεκοσμημένην τῷ ἀνδρὶ αὐτῆς.

Ἀποκ. Κεφ. κα. 2.



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THE HISTORY OF THE UNITED STATES OF AMERICA
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THE
NEW JERUSALEM MAGAZINE,

AND
Theological Inspector.

=====
JANUARY, 1828.
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MEMOIR OF THE REV. T. F. CHURCHILL.

THE Rev. T. F. Churchill, whose portrait accompanies the present brief memoir, was born in Exeter, the metropolis of the West of England, where he received his education in the public grammar school. At about the age of fifteen he was apprenticed to a respectable Surgeon and Apothecary in his native city, during the latter period of which he had the misfortune to lose his father, which, with some other reasons, compelled him to qualify himself for the practice of his profession with as much speed as possible. On the expiration of his articles he quitted the place of his birth for London, for the purpose of attending the different hospitals and lectures, to which place his widowed mother, possessing a comfortable independence, accompanied him, and, together with her three children, took up a permanent abode.

It was the happy lot of the subject of this narrative to be brought up under the tuition of religious parents, who took care to implant in his opening mind the principles of religion and rectitude. At his father's decease, this duty devolved more particularly on his mother, who being a woman of exemplary piety, and though a member of the Established Church, yet favourable to the Evangelical Faith and Doctrines, was active in cherishing in his breast early sentiments of moral and religious virtue. Having completed his medical studies, Mr. Churchill commenced his professional career in London; where, by unremitting assiduity and attention, his success even exceeded his warmest expectations.

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tations. At the age of twenty-five he married a lady, a native of Exeter also, to whose family he had been known in early life, and by whom he had a son, who died young, but which was never replaced by any other child.

Being naturally of a delicate constitution, Mr. C. after a few years active exertion, discovered that the close application necessary to insure success in the medical profession made evident inroads on his health, and such symptoms were soon manifested, as indicated the incipient attacks of pulmonary consumption. With increasing fatigue and with accumulated inability to support it, by the advice of his friends, he was recommended to retire from active life, for a time, and try the effects of a temporary secession from all business: accordingly, in the year 1805, he was prevailed on to relinquish his practice in town and repair to his native air; with this he unhesitatingly complied, and went into Devonshire, where, by a very regular and abstemious mode of living aided by the salubrity of the sea breezes, his health and strength were gradually restored, and the threatening symptoms of an intractable disease fortunately disappeared.

On his arrival among his old friends in the country, many of whom were the companions of his juvenile years, he was much importuned to take up a permanent abode; but having been for several years a resident in London, and having at that time the pleasure of enjoying the society of many valued friends, he peremptorily resisted their solicitations, and, with his wife, returned once more to the practice of his profession in the metropolis. His temporal circumstances now enabling him to relax in some measure, from the fatigue of business, he looked out for a situation where he could combine the advantages of pure air with a moderate share of business. Accordingly in the year 1806, he purchased a small house at the extreme end of Somers Town, adjacent to the Pancras fields, where his professional exertions were eminently crowned with success, and where he continued to practice upwards of twenty years.

Attached to the religious creed in which he had been brought up, namely, the Doctrines commonly stiled Evangelical, Mr C. for many years associated himself, principally, with that denomination of christians, and long enjoyed the friendship of the late eminent Rev. C. E. De Coetlegon, and the late pious Mr. Scott, late Rector of Aston Sandford, Beds. and author of a valuable family Bible with annotations, to whose joint ministry, at the Chapel of the Lock Hospital, he was extremely partial.

About the year 1798, at the request of a worthy friend, Mr. C. was accidentally induced to attend the Temple, in Cross Street, Hatton Garden, to hear the late Rev. Joseph Proud, then the officiat-

ing minister of that place, who was represented to him as preaching doctrines of the most extraordinary and fanatical description. Attracted more by curiosity than the expectation of having his faith shaken by any new fangled doctrines, he attended at Hatton Garden, and was very forcibly struck by the first sermon he heard from that eminently useful minister; and after a regular attendance there of some continuance, became a partial convert to the new doctrines, and followed his respected friend (Mr. Proud) to the chapel in York Street, St. James's Square, on his finally leaving Hatton Garden.

It may be readily imagined that this palpable change in Mr. C's religious views and opinions was not unattended with many struggles and mental conflicts, or that it was a sacrifice "which cost him nothing." On the contrary, some endeavoured to reason with him, others to ridicule his conduct, in embracing as true, the reveries of a mad man; which alternately tended to distress his mind, and induce states of acute suffering. In defiance, however, of every argument that could be adduced, Mr. C. remained firm to the New Jerusalem Church, and became very generally recognized at York Street, as a regular seat holder and supporter of the cause. But in this state it was his lot to be exercised with many acute trials and grievous temptations, as to the safety and security of his salvation in a voluntary exclusion from the former church, and a consequent espousal of the doctrines and faith of the New Church. It was during a paroxysm of mental agitation of this sort, that the Rev. Mr. De Coetlegon paid him a friendly visit on the subject of his change in religious matters, and so forcible was his appeal on this momentous topic, that his resolution gave way and was ultimately succeeded by a return to his former religious connections, by whom he was hailed as a lost sheep recovered, as a brand plucked absolutely from the burning.

With a restoration to his "first love," Mr. C. felt something like a return of peace to his mind, in having disengaged himself from what then appeared to him as a specious delusion of the most awful and dangerous tendency. But this tranquillity was not intended to be permanent: the impression made on his mind by the New Church doctrines, even in opposition to his own desire and endeavour to combat, could never be totally obliterated from his mind. Although educated in the strict principles of Puritanism, his heart at all times recoiled at the leading dogmas of the Calvinistic system, more particularly that monstrous abortion of Faith, unconditional Election and Reprobation, being immediately opposed by the enlarged and liberal doctrines of the New Church, which whilst inculcating the exclusive Divinity of the Lord, insist,

with equal authority, on the universality of his Redeeming love, and man's accountability as a free agent, in opposition to unmerited election and irresistible grace. Such were the alternations of doubt and fear, of credulity and mental submission, with which his mind was frequently exercised, and they are trials which can only be known and appreciated by those who have personally experienced them.

It was about the year 1810, when Mr. C. was far from being "grounded, settled, and established" in the faith and doctrines of the New Church; and, as a necessary consequence, was far from the enjoyment of that peace which the gospel alone can impart, that he was visited by one of his former friendly associates, whilst a member of the York Street society: it was on a sabbath evening that visit was made to him, in the course of which, an invitation was given by his friend to accompany him to the chapel in Dudley Court, of which the late Dr. Hodson was then the stated Minister. Averse at all times to any thing bordering on bigotry or sectarianism, more especially so subsequent to the perusal of the writings of E. S. Mr. C. very readily accepted it, more in reality to gratify his friend, than in the expectation of being influenced materially by any arguments applied to his understanding. As, however, in the former case under Mr. Proud's ministry, Dr. Hodson arrested his attention and impressed his mind by the rationality of his discourse, which found its way to his heart; he listened attentively, and in pondering on what he had heard, left the chapel with a fixed determination of a repeated attendance; this was adopted, and the happy result was a decided conviction of his own erroneous views, and the establishment of his mind in the sublime verities of the New Jerusalem dispensation.

To some persons, perhaps, rather disposed to pin their faith on the sleeve of another, than to enter into a serious and deliberate examination for themselves; such conduct may assume the appearance of irresolution and indecision; particularly as Mr. C. in his search after truth, had not omitted to investigate the Theological writings of E. S. as well as the various publications written in their defence, with no small attention and diligence. When, however, a man is sincere in his undertaking, and is disposed to enquire seriously, with the young man in the gospel, into the means of attaining eternal life, he will, to his sorrow, discover, that a sudden transition from one system of faith to another, in direct opposition to it; to unlearn all that he had previously imbibed, perhaps from infancy, and on which he was resting with complacency and implicit confidence, are sacrifices of

no ordinary magnitude, and will excite many a painful conflict in the mind of him who, as a candidate for eternal life, is anxiously inquiring his way to the celestial Zion.

Having now acquired a more firm and solid foundation on which to rest his faith and hope, Mr. C. once more enrolled his name with those of the Society then worshipping in Dudley Court, and felt an increasing interest for its welfare and prosperity; and it is a subject, which, in the retrospect, affords him no small degree of satisfaction, that by no one act in his life, did he ever bring a stigma or disgrace on a cause, which at all times lay very near his heart.

But as the present life was never designed by Infinite Wisdom, to be our final rest, so is the christian apprized, by his Divine Master, that in the world he shall have tribulation, and that it is only through the thorny path of the arid wilderness that he can safely reach the haven of eternal peace and blessedness. Of this fact Mr. C. had an ample confirmation in his own personal experience. After a social connection with the little flock in Dudley Court, for about the space of two years, his esteemed old friend Dr. Hodson, after a short but severe illness, was suddenly and unexpectedly snatched away from those who loved him to the church above, to enter on the reward of his disinterested and pious labours. A scattered flock, having no shepherd for their direction and guidance, is, under any circumstances, a melancholy spectacle; but a privation of this kind taking place in the New Church, is an affliction of a more poignant kind, where vacancies in the ministry, from the paucity of qualified members, are supplied with considerable difficulty.

This state of perplexity was fully experienced by the society to which Dr. Hodson had devoted his gratuitous exertions, and which was now involved in great anxiety as to where they could direct their attention for the selection of a duly qualified successor to the office. In the exigency of the moment, the late Rev. Mr. Brant, then resident in London, was invited to discharge the pastoral duties, with which he kindly acquiesced, and continued the same for several successive weeks; but finding it inconvenient to proceed, he at length resigned the charge. As Mr. S. Noble was at this eventful period a member of the society, and it being recollected that he had occasionally assisted Mr. Proud at York Street to the satisfaction of the congregation, the eyes of the society at large were simultaneously turned towards him, as the only competent person to fill up the chasm which this awful visitation of providence had occasioned. With his usual urbanity Mr. Noble, not without some disinclination, ac-

ceeded to the request, and for some length of time persevered in his benevolent labours, to the general satisfaction of his auditory. This however, was not of long duration, for Mr. Noble soon discovered, that the ministerial office interfered too much with his secular engagements, and found it ultimately indispensable to relinquish a duty which demanded more study and time than circumstances would warrant him in devoting to it. With chagrin on his own part, and regret on the part of the society, Mr. N. therefore withdrew himself from any public office in the church.

It was in this critical emergency, when a successor to Mr. Noble appeared almost hopeless, and the consequent closing of the chapel doors seemed inevitable, that a distant hint was suggested to Mr. C. to undertake the office of minister to this amiable but destitute society of christians. Unaccustomed to public speaking, and on all occasions rather courting privacy than notoriety, he hesitated—abashed on the one hand by the inadequacy of his oratorical talents; and on the other, fearful, like Mr. Noble, that such a measure would prove detrimental to his professional avocations. Considering, however, the invitation in the light of an immediate requisition of providence, and not the obtrusive desire of vanity and conceit; and at the same time witnessing the distressed feelings of the members, at the thoughts of closing the Chapel doors, Mr. C. agreed to do the best in his power for the society's benefit, until some one more eligible could be obtained.

It was a subject of much gratification to Mr. Churchill when his friends expressed their satisfaction and approbation of his imperfect exertions; and being by them encouraged in this labour of love, he proceeded in it with increasing zeal and pleasure. Having persevered in the office for about nine months, a wish was universally expressed by the society that he should be regularly inaugurated to the Ministerial office, as their stated Pastor. The committee therefore consulted with Messrs. Sibly and Proud on the subject, when after a compliance with the usual preliminaries, in the year 1812 he was ordained at Friars Street Chapel, by the above named gentlemen. Being thus admitted to the ministry, Mr. C. continued the even tenor of his way for two years, with increasing approbation; not a murmur, nor a complaint ever assailed his ears; and he flattered himself with living in the affections of a people, to whose spiritual welfare and improvement he had consecrated his humble talents.

An event, however, now took place, which interrupted the harmony and peace which both the minister and his flock had so long enjoyed. The lease of the chapel in York Street, where

Mr. Proud had officiated fourteen years, expired about this period, and being determined on rejecting the exorbitant terms demanded for its renewal, Mr. Proud with his friends removed to a large room in Lisle Street, Leicester Square, as a mere temporary accommodation, till another more convenient and respectable place of worship could be procured. It however unfortunately happened that some misunderstanding took place between Mr. Proud and the leading members of his society, which proceeded to such a length, that Mr. Proud finally sent in his formal resignation, which was as promptly accepted on the part of the congregation, when Mr. Proud returned to Birmingham, the scene of his former labours.

The sudden and unexpected secession of Mr. Proud from Lisle Street, produced considerable embarrassment in his friends, not only as having fitted up the chapel at a great expence, but also as being unprovided with a minister. A distant proposal was therefore made by the friends in Lisle Street to the society of Dudley Court, to effect a cordial union, and by a consolidation of their strength, to extend that cause they had equally at heart. At this critical juncture several meetings were convened by the committees of each society; and after deliberate discussion, an arrangement was entered into for an amicable union, to the satisfaction of most of the parties concerned. The treaty of alliance being thus completed, a proposal was made to Mr. Churchill to become the pastor of the united congregations, to which in the prospect of more extended usefulness, he readily acceded; and in the autumn of 1814 commenced his ministerial duties in Lisle Street, the chapel in Dudley Court being shut up, the various properties disposed of, and the unexpired lease transferred to a body of Dissenters.

But nothing is more difficult in general than to bring a large body of persons to view any subject in precisely the same light. Some therefore, among the number of Mr. Proud's friends, were of opinion that he had been harshly treated, and contended that the union of the two societies was premature; or at any rate that it did not meet their entire approbation and concurrence. Accordingly some persons who were professedly attached to Mr. Proud, separated themselves from the congregation in Lisle Street, and under his auspices assembled in a chapel in St. George's Fields, which lay the foundation of the society now meeting in Waterloo Road, under the ministry of Mr. Thomas Goyder.

Subsequent to the secession of these persons, from the year 1814 to 1819, Mr. Churchill continued to discharge the various duties he had undertaken, how far in a satisfactory man-

ner, must be in the recollection of some persons who may chance to peruse this memoir. But although the stipend annexed to it enabled him to relinquish some of the more laborious parts of his profession, yet he ultimately discovered that his strength was inadequate to perform both. Under these circumstances, he found it necessary either to give up the advantage of his professional avocations, and to devote himself wholly to the ministry, or to retire into his original privacy, and prosecute the arduous labour of his profession. By the advice of his friends, concurring with his own sentiments, his health declining from over exertion, and his feelings wounded by untoward events, over which no human foresight or prudence could have any control, he determined on the latter; he therefore sent in his resignation to the society, which was accepted, and he surrendered the office into the hands of Mr. Noble, the present Minister of Cross Street Chapel, Hatton Garden.

In the year 1822, Mr. Churchill was confined, by indisposition, to his house for several months, superinduced by mental disquietude and bodily fatigue, so as to incapacitate him for the prosecution of his business; which, as might be expected, incurred losses of a pecuniary kind of no trifling magnitude. It happened, that about this period he was visited by a friend, then a native resident in Bristol, who witnessing the state of debility to which he was reduced, importunately persuaded him to quit London altogether, and try the effects of a change of air and scene, under his hospitable roof. Having no family, and having collected a moderate competence, the fruit of his industry in former years, he seriously deliberated on the friendly proposal, and the result was, that he left London, and became a resident of the city of Bristol, where his health and strength have been materially improved. In this situation he has continued to reside, dissatisfied with little but the instability of his own heart, and the privation of exercising those limited uses, which might prove in some small degree beneficial to his fellow creatures. Upon the whole, by a strict and abstemious course of life, his health is as good as at his time of life he is warranted to expect; and so far as any thing like peace can be enjoyed in a world, in itself altogether vain and fluctuating, yet by the beneficent fiat of an alwise Providence, his labours have been blessed, he is encircled by kind friends, willing and able to minister to his comforts; and with every earthly good before him, he is patiently awaiting the happy moment, when the body will crumble into ruins, and his spirit will take its station in the church triumphant in heaven.

Being a man of retired habits, and of an inquisitive disposition,

more especially as it relates to theological disquisitions, Mr. C. ever esteeming the "one thing needful" as the object of his primary concern, in his addresses from the pulpit has ever thought it a paramount duty to inculcate on his auditory a scriptural knowledge of the Lord, and of themselves, with a holy and religious life, rather than to climb the giddy heights of polemic discussion and metaphysical subtilty; which, whilst they tend to amuse the cravings of an insatiable curiosity, for the most part leave the heart unchanged, and the understanding unimproved. In his diligent search after the pearl of great price, the *Divine Word* alone has been his monitor and guide, the anchor of his hope, the rock of his salvation; for having too frequently witnessed the baneful effects of unprofitable speculations, "and perverse disputings of men, whereof cometh envy, strife, and evil surmisings," he has ever felt a decided aversion to those excursive flights of a heated imagination, which he has reluctantly observed predominant in many of his brethren; and to be preserved from which has frequently been the subject of his earnest prayer to his heavenly Protector and Benefactor; which, in his mercy, he hath been graciously pleased to grant. Through whatever medium it may have pleased Infinite Goodness to make manifest "the riches of his grace;" whatever instrument, in his unerring wisdom, he may have selected for the extension of his church and kingdom; so far as such illumination stands connected with an elevation of man's affections towards himself, and is diligently applied to the establishment of the soul in righteousness; so far is he prepared to accept the welcome messenger with devout gratitude and thankfulness; nevertheless, perfectly coinciding with the pious ejaculation of the learned and amiable Chillingworth, when he says, "After all my study the BIBLE! the BIBLE! only, is the religion of Protestants; for after a long and (as I hope and trust) impartial search of the true way to eternal happiness, do profess plainly, that I cannot find any rest for the sole of my foot but on *this rock* only. I see plainly, and with my own eyes, councils against councils; some fathers against others; the same fathers against themselves; a consent of fathers of one age against the consent of fathers of another age; the church of one age against the church of another age; traditive interpretations of Scripture are pretended, but there are none to be found. In a word, there is no sufficient certainty but of the SCRIPTURES only, for any considerate man to build upon."

In the publication of works of a theological kind, Mr. C. has exercised himself but very sparingly, being aware of the superior qualifications of many of his brethren to enter the arena of con-

troversy, and there to wield the sword of truth against its subtil and most formidable enemies. In the line of his profession, several treatises on different branches of medicine have emanated from his pen.

In the year 1808 he published a complete system of practical medicine, which from its extent, cost him a large share of labour and perseverance, the first impression of which was speedily disposed of, but the declining health of the author precluded him from sending a revised edition to the press. Among other parts of the kingdom, this work found its way to Scotland, celebrated for its schools of medical and surgical science; where it was so much approved of by his professional brethren, that he was presented with an honorary degree by one of the Scotch universities as a testimony of approbation.

During his residence in Bristol, Mr. Churchill had observed with great sorrow the growing prevalence of Unitarian principles, and moreover, that many of the otherwise most respectable and opulent inhabitants of the city were given up to this plausible but unscriptural system. Seriously deliberating on its very pernicious effects on well disposed minds, he came to the resolution of attempting to stem this torrent of scepticism and infidelity, and, according to his humble ability, endeavour to rescue the adorable name of his Divine Lord and Master from that obloquy with which it appeared so awfully obscured, and wounded even by his professed friends. Accordingly about the year 1824 Mr. C. brought forward the fruit of his labours, under the title of "*Jesus Christ the true God and Eternal Life*;" and from what he was enabled subsequently to collect from various quarters, the work was not altogether unattended with success, although it was never made known to the public as it ought to have been. The important doctrine it contained was attempted to be substantiated by a variety of passages from the New Testament, and from some conversations which he had with ministers and others of the Unitarian connection, he had reason to hope that his appeal to their understandings was not in vain *in the Lord*.

An anecdote connected with this publication may not be altogether uninteresting to the serious reader, as tending to evince the stability of that gracious promise, "*cast thy bread upon the waters, and thou shalt find it after many days.*" When this volume first appeared, Mr. Churchill presented a copy to a worthy neighbour, from whom he had experienced great kindness and attention, and whose family being large, and seriously disposed, he flattered himself that some benefit might ultimately result from it. On several occasions considerable approbation was expressed

on it in the way of general conversation, and the doctrine therein inculcated seemed at least to be received with corresponding cordiality.

It however soon happened that the mother of this numerous family was attacked with a disease of a dangerous kind, which after baffling the exertions of many celebrated practitioners, in about two years came to a fatal termination, as the lady died at the age of fifty years. On the morning of the 9th of October, 1827, Mr. C. was unexpectedly apprized that Mrs. G—— had expressed a very urgent desire to see him without delay, though no previous interview had taken place during her protracted confinement of several months, nor had any conversation passed on religious topics up to this period. As Mr. C. had occasionally attended some branches of the family *professionally*, it was by him conjectured that this strong desire to see him originated in the forlorn hope, that some means might be devised to avert that calamity, which for some weeks past had appeared inevitable; but with what mingled sensations of astonishment and delight did he hear this amiable woman, this departing saint emphatically request that she might be allowed to receive the sacrament of the Holy Supper from *his* hands! and although several of the parochial clergy had been proposed by her almost heart-broken husband, yet that she would hear of no one from whom she would take the sacred ordinance but Dr. Churchill.

On Mr. C. entering her chamber her languid eye seemed to brighten up, and her desire was expressed with an energy almost incredible in a person so very near her end. To satisfy himself that this fervour of spirit was not the effect of delirium, or a morbid action of mind, Mr. C. entered into rather a lengthened conversation with her, so far at least as was consistent with her state of exhaustion; at the same time observing, that although he had occasionally assumed the office of a *Dissenting Minister*, he was still but a *layman*. With a sort of impatient zeal, and a look that seemed to penetrate the secret working of his mind, she replied, "Of all that I am perfectly aware; the hour of my departure I know is at hand, and I have a desire to depart, which for me is far better than to remain here, but for the sake of my dear husband and children!" In broken accents she proceeded to say, "It is to *you*, my good friend! that I am indebted for the knowledge of my Redeeming God and Saviour! I have read *your Book* over and over again, and it has tended to confirm my faith in the Lord Jesus Christ, whom I desire to acknowledge and worship as God and Lord of all, and it is now my earnest desire to renew my covenant with him, preparatory to my entrance into his immediate presence!"

It being now clearly ascertained by Mr. C. that this truly pious woman was in the full possession of her mental faculties, though on the very threshold of the eternal world, he proceeded to administer the ordinance, of which he himself partook with her. No sooner was the solemn service concluded, than "lifting up her hands with her heart unto God," she fervently exclaimed, "Thank *God* ! thank *you* Doctor ! now am I *truly* happy ! now, "Lord lettest thou thy servant depart in peace !" Finding herself by this time in a degree exhausted by her exertion, Mr. C. taking her by the hand, and, "commending her to God and the word of his grace," took an affectionate leave of her, at the same time promising to visit her again shortly. He had, however, scarcely reached home when a messenger was dispatched to acquaint him, that about five minutes after his quitting her bed side, without a groan or a struggle, Mrs. G—— calmly resigned her purified spirit into the hands of her God and Saviour.

It appeared to Mr. Churchill, on subsequent reflection, that the spirit of this pattern of moral excellence was detained in her body until her request of receiving the consecrated elements had been complied with ; and that on its completion, being previously "crucified to the world," she was enabled to quit it in "the full assurance of faith ;" and is now introduced to that great multitude which surround the eternal throne, uniting her praises with theirs and saying, "blessing, and honour, and glory, and power be unto him that sitteth on the throne, and unto the Lamb for ever and ever. Amen."

What encouragement does this brief narrative hold out to ministers and others, who by preaching or writing are occupied in disseminating a knowledge of divine truth, not to relax in their labours because they do not immediately witness its full reception in the hearts of them to whom it is addressed ; but to proceed perseveringly in their work and labour of love ; recollecting at the same time that although "a Paul may plant, and an Apollos may water, yet that it is *God alone* who can give the increase," in the hearts and lives of his faithful and obedient followers, and that "in due time they shall reap, if they faint not."

ON THE TERMS HUMAN, HUMAN ESSENCE, HUMAN PRINCIPLE, HUMAN NATURE, HUMANITY, &c.

ASCRIBED TO THE LORD BY E. S.

To the Editors of the New Jerusalem Magazine.

GENTLEMEN,

In addition to the above I believe there are many other terms, such as the Divine Celestial, Divine Spiritual, and

Divine Natural; Rational Human, Natural Human, Corporeal Human, Maternal Human, &c. Now inasmuch as many novitiate readers of the writings of E. S. find themselves at a loss to comprehend the precise meaning of the foregoing terms, I shall feel obliged by your inserting this, hoping that it will excite the attention of some of your intelligent correspondents, and cause them to favour your readers with an explanation of the terms.

I am, Gentlemen,

Your obedient Servant,

L. C.

SIMILAR VIEWS

TO THOSE OF EMANUEL SWEDENBORG, TOUCHING THE WORD OF GOD, ADVOCATED BY THE EDITORS OF THE GENTLEMAN'S MAGAZINE.

To the Editors of the New Jerusalem Magazine.

GENTLEMEN,

Being accustomed to read the periodical literature, my attention was attracted by the following paragraph in the *Gentleman's Magazine* for last month, p. 432, contained in a review of *Dr. Townley's "Reasons of the Laws of Moses ;"* and as the sentiments therein set forth approximate very closely to those of the New Church ; I have added a few remarks on them, which if approved of, you are at liberty to insert in your useful miscellany.

I am, Gentlemen,

Yours, &c.

ABRAHAM JONES LE CRAS.

"We are among those who think that in the Bible there are many words which have distinctly a figurative and a literal meaning. (*) Natives and contemporaries might understand the language in both the acceptations mentioned, (†) but moderns and translators can take only the literal meaning, and thus render obscure and unphilosophical what he who possessed the key of the figurative cypher perfectly understood. (‡) All the Apocalypse, and much of Ezekiel, Daniel, &c. is known to be written in a figurative diction, (§) the letter of which does not express the actual meaning. (||) Christ adopted the same sort of diction in xxivth of Matthew (**) of which however, commentators fortunately possessed the key ; (††) and in short, we think that the circumstances regarding the tree of knowledge and the fall of

~~man~~ CANNOT BE LITERALLY INTERPRETED, (††) and that were the Bible correctly understood, so far from there being any mystery or unphilosophical difficulty in it, it would be a most luminous development of the real and actual history of this world." (§§)

OBSERVATIONS ON THE ABOVE EXTRACT.

(*) If by the terms figurative and literal meaning, the reviewer means a *double* sense, that is, an internal and external one, to the words used by those penmen, who were *really* inspired, according to the highest sense of that word, then his views are in perfect agreement with those of the New Church, provided that the exception he has made by the use of the word *many* refers to the words used in those compositions contained in the Bible which were written by *ordinary* means.

(†) This is presuming what cannot be proved: it is admitted that the style of language which is peculiar to those compositions which are of the highest order of inspiration both in the Old and New Testaments was in very ancient times extensively understood, because intimations of the same may be found in their historical parts, and confirmed by investigating the fables belonging to the Greek and Asiatic Mythology, and the Egyptian Hieroglyphics: but nevertheless be it duly considered that these compositions were written at different periods, insomuch that many centuries elapsed between the earliest of the old and the latest of the New Testament, during which time that style which had been extensively understood became perverted and ultimately lost; (see Luke xi. 52,) hence it is quite clear that when the latter books were written, native and contemporaries could not understand the language in both acceptations. We may go farther than this, and assert that the *plenary* inspired penmen themselves, in general were possessed only of ordinary talents, and did not necessarily understand their own compositions any more than their contemporaries did, save and except the *outward* sense of such parts as assumed certain scenes and operations which they and others knew belonged to the natural world. The Apostles, with the exception of Paul, who were the contemporaries of Jesus Christ, heard his prophetic declarations concerning his Second Coming, contained in Matt. xxiv. verses 29 to 34, the concluding part of which is "*Verily I say unto you, this generation shall not pass away until all these things be fulfilled,*" and it is probable that Paul was informed of these particulars by his brother apostles, if not certain that they were communicated to him by revelation, (Gal. i. 16, 17): yet notwithstanding it is clear to a demonstration that the Apostles did not understand the language, because by applying the literal sense of this prophecy

to outward things in the natural world in the manner which the corruptions of the age made customary, they expected that the Lord's Second Coming would take place during their life time, (1 Thes. iv. 15,) and hence if not as to the manner, it is unquestionable, that as to the *time* of this important event they laboured under a mistake. And however strange it may appear, their imperfect knowledge on this subject was quite compatible with their office. (Mark xiii. 32.) We could multiply examples to an almost endless variety, particularly if we referred to the Jews who were contemporaries with the prophets, and those who were natives of the countries in which they lived: a very slight inspection of the *Synagoga Judaica* of Buxtorf, will convince the curious reader that the Jews so far from understanding *both* the figurative and literal meaning of the Scriptures written in their time, they on the contrary exhibit the extremes of perversion possible for the grossest of minds to adopt.

(†) The very crude manner in which this part of the Reviewer's paragraph is constructed displays a most unmeaning compound of truth and falsehood.

That translators in adopting the literal meaning, when in the act of translating from the original text, *thereby* render the letter obscure and unphilosophical is really nonsense; because the translation, *if literal*, (idiomatical expressions excepted) can neither be plainer or more figurative than the original; but if it be meant that translators and moderns, ignorant of the key by which the spiritual contents of the letter of the Word may be deciphered, can only apply the literal sense to *natural* things and circumstances, and thus in their *explanations* present a mass of disgusting incongruities, they are earnestly entreated by the writer of these remarks to study the writings of Emanuel Swedenborg in order to extricate themselves from the dilemma in which they are.

(§) This does not go far enough: not only *all* the Apocalypse and *much* of Daniel, &c. but the *whole* of *every* composition produced by the same means, even as to its particulars, is written in this diction, and however plainly the literal sense in general may apply to events in the natural world, yet their very parts as well as all the others, do in a regular and connected series, *figure forth* by representation and correspondence spiritual instruction.

(||) This is a mistake: *the letter always* expresses the actual meaning; but being constructed according to *different* styles, it is not always understood, because those styles are not distinguished.

(**) If the sort of diction here alluded to is such that the *literal* sense of THE WORD must always be understood according

to some *style* or other, and universally contain a *spiritual* sense, then be it duly considered that Christ not only adopted this diction in the 24th of Matthew but every where else. It is rather singular that the Reviewer should have selected this chapter, because if, as he asserts, it has *no actual meaning in the letter*, by which he probably means if applied to *natural* things, we may fairly ask from whence came the notion of the *destruction of the world*, and all the absurdities connected with it.

(††) This cannot be true, because if they possessed the key to this chapter, it would have applied to every other, and hence the difficulty before mentioned by the Reviewer, would not have existed.

††) This is a very important admission decidedly in unison with the sentiments of Swedenborg, and in fact the best part of the Reviewer's paragraph. How such a declaration may be received by the clergy whose cause this antiquated journal is supposed to advocate we know not, but this we know, that the opinion is vastly different to that of the late bishop of Winchester, who, in his introduction to the study of the Bible, p. 49, says, "it is only maintained, that the narratives of past events are *universally* to be taken in their *plain and literal* sense, [by which we conclude that the bishop meant the most *obvious* sense applicable only to the natural world,] and it is to be wished, that all readers of the Scriptures, and particularly young students in Divinity would keep *that principle* constantly in their minds."

(§§) i. e. of the various dispensations that have existed : if the Reviewer alludes to the early chapters of Genesis, as being what is generally supposed an account of the creation of this world, his views are palpably false.

OBSERVATIONS ON THE MINUTES OF CONFERENCE.

THE General Conference of the New Jerusalem Church, is not yet attended by representatives and ministers, so numerous as we think it is deserving of : yet if numbers be wanting, embodied order appears not to be absent from this growing institution of our church. This is self-evident from the deliberate solidity of judgment manifested in many of the resolutions.

The Rev. R. Hindmarsh, we again have the pleasure to learn, has appeared in public as President of Conference ; which is now the seventh time he has filled this very respectable station ; having previously acted as Secretary to the Conference three times before that office became merely official.

The increasing importance of the General Conference appears from the numerous reports &c. now presented to that body : five

distinct reports from appointed committees, &c. were received; two memorials from the London and Manchester Free Schools; with four other printed Reports, viz. the London Printing society, Manchester and Salford Missionary Institution; London Missionary and Tract Society, and the London Free School Society. The object of all which appears to be worthy of our Church and betoken its growth in strength and stability.

So far as it relates to the business of the trustees of the General Conference, it seems somewhat to be regretted that their proceedings have been hitherto loaded with unforeseen expenses, which no doubt will be gone through, and in future avoided. The appointment of this trust is undoubtedly of great importance to the church at large, and will be more manifestly felt in process of time; it is, perhaps, at present not sufficiently estimated.

The number of societies known or regarded to be in connexion with the General Conference is 46; but the returns made from most of them, as to the particulars of each, appear to be very defective. This we fear will be the case till the ministers, preachers, and leaders take a more active part in preparing such returns, with accuracy and distinctness. A very considerable degree of backwardness, in approximating to order and discipline seems evident from the manner in which many of the returns have been made.

From Minute 21, it appears that a large proportion of the Minutes of Conference are to be distributed gratis, and the remaining proportion to be sold. This is conceived to be a very prudent step; the relative proportion of each may be regulated from time to time, as circumstances dictate or demand.

In respect to the Liturgy, it will be immediately published, and from the long time it has been in process, and the ability and care which ultimately have been bestowed upon it, it is hoped that this publication will be creditable and extensively useful in the church; and be the means of bringing one work of the kind into general adoption; but as we have not yet perused the work, nothing further can at present be said respecting it.

Minutes 33 to 36, are concerning the ordering of the Ministry; but this essential business of the church remains in the state it was in at the time of the 19th General Conference. It is called *essential business*, because we conceive it to be connected with the immediate good and prosperity of the church. For every general church may be said to derive its common character and quality from that of its ministry; and as it respects the establishment of the Lord's true Church among men, it may be remarked in the words of our enlightened scribe, that, "The Church is both

internal and external, and the internal church forms a one with the church in heaven, and consequently with heaven; and *that the internal must be formed before the external*, and afterwards, the *external by the internal*, is a truth known and acknowledged by the clergy in the world. In proportion as the new heaven, which constitutes the internal of the church in man, increases, in the same proportion the New Jerusalem, that is, the New Church comes down from that heaven; so that this cannot be effected in a moment, but in proportion as the falses of the former church are removed: for what is new cannot gain admission where falses have before been implanted; unless those falses are first rooted out; and this must take place among the clergy, and by their means among the laity; for the Lord saith, "No man putteth new wine into old bottles, else the bottles break, and the wine runneth out; but they put new wine into new bottles, and both are preserved." T. C. R. n. 784. From these words the progressive order of things from internals to externals is set forth, and as the clergy or ministers of the church, are those in whose minds the internals of this church are primarily to take place, and instrumentally by them amongst others, so, any measures that can contribute towards a greater degree of order and reception, internal and external, amongst the clergy or ministry in the general Church of the Lord in the world, will in the same degree promote the increase of the church among the laity. Upon this ground it is argued that the just ordering of the ministry or clergy in the Lord's New Church is a thing immediately connected with the good of that church, which ought not to be delayed; but that, every thing relating to the just arrangement of that estate in the church, should be duly promoted, in order that internal principles may more fully descend, and remove the too prevalent falses among the human race, and hasten the time when the New Jerusalem shall descend with plenary fulness, from God out of heaven, and bless the children of men with the influence of divine truth and goodness.

I. K. A.

Reviews of Books.

An Essay on the Credibility of Swedenborg; in which his claims as the Announcer of the Dispensation mentioned in Prophecy under the figure of the New Jerusalem, are briefly considered and defended. London: Simpkin and Marshall, Hodson, Gwyder. pp. 75. Price 1s. 6d.

THE Character and claims of Swedenborg, and the principles and doctrines of the New Jerusalem Dispensation, have suffered

much from the misconceptions of ignorance, and the misrepresentations of calumny. All that is generally *known* with respect to the doctrines is—that they are mysterious and incomprehensible! and all that is *believed* with respect to their Author—that he was a MADMAN! So undeniable are these facts, generally esteemed by the good folks who assert them, that they seldom think it needful to supply themselves with any sort of proof, not even the most shadowy or superficial. There are opinions which (like five-shilling papers of copper coin) are passed from one end of the kingdom to the other unopened—they are taken in faith, that they contain that which they are said to contain, namely, *truth*—they are never doubted, and therefore never examined. So powerful is the prejudice, against the New Church, that even Christians who pride themselves on liberality, and comprehend in their embrace of acknowledgement the whole heterogeneous brotherhood of sectarianism besides, scruple not to spurn the receiver of the writings of Swedenborg, like another Joseph, from the fraternal group. Having made these few preliminary observations, which the subject of the Work we are about to notice naturally suggested, we shall proceed to a brief examination of the merits of the Work itself.

"It was written (the author informs us in his preface) at the request of a gentleman, who wished to ascertain what reasons could be offered for holding the sentiments of the New Jerusalem Church;" and was originally intended only for his perusal. We rejoice that he has been induced to give his labours an enlarged sphere of usefulness. We have many and excellent works already in defence of our principles and the credibility of their author; and indeed were our object the repulsion of attack from without, we might sit down within our citadel, well knowing that it is impregnable, in all the tranquillity of peace, and the composure of security; but this is not our situation—our object is not to repel, but to invite; we should not throw down the gauntlet, but send out invitation, that our enemies!—no our *brethren*—may come in, and examine and possess with us the strongholds of Truth. The present Essay is another invitation, (and some may think "yet another" was unneeded) it may not meet with acceptance: but it possesses all the claims to acceptance which liberal sentiment, forcible, fair, and perspicuous reasoning, can bestow.

The following passage from the introductory part of the Essay, will exhibit the method in which our author has executed his task:—

"It is proposed in examining the popular objections against Swedenborg's claims, to exhibit, in a brief manner, the evidence which supports them. For this purpose, we shall first notice the argument, brought by his opposers, from his non-performance of miracles: we shall next endeavour to ascertain, whether there are any reasons for expecting a more perfect light on theological subjects than Christians have hitherto enjoyed: and we shall then proceed to show, that Swedenborg was the Instrument appointed by the Lord to communicate a full knowledge of every thing connected with religion; and thus that he was in reality the Announcer of the New Jerusalem Dispensation."

In the first part, on the non-performance of miracles by Swedenborg, in attestation of his heaven-derived doctrine; our author ably proves that Christians cannot with consistency or justice reject his claim on that ground; inasmuch as by far the greater portion of the inspired writers accompanied their writings with no such mark of authentication;—that miracles are to be regarded as the medium employed for producing conviction and belief in cases where a higher medium, from the degraded condition of those to whom it was addressed, would have been incomprehensible, and therefore useless. The following passage on the comparative effects of rational inquiry and the performance of miracles, in producing belief, will meet with the approbation of all who have right conceptions of the nature and character of man.

—“There is every reason to believe, that the assent which results from a patient and rational enquiry, is more durable in its nature, and more constant and salutary in its influence, than that which is occasioned by the compulsory intervention of a miracle. In one case the mind is gradually enlightened by truth, which is received by the intellectual faculties from a perception that it is such: in the other, where assent is extorted by miracles, reason is paralyzed by wonder; it has not power to examine or deny; and the impression thus produced will fade away as time abates the impulse of surprise. That such has been the effect of miracles; that they have not always subdued indifference or removed doubt; that they have been forgotten by the thoughtless, and resisted by the vicious; who will attempt to dispute? It is very incompatible with experience to ascribe irresistibility to them, or to think that they alone can lead to a perception and acknowledgment of truth.”

It might seem quite sufficient to invalidate the character of miracles, as unerring authentications of Truth, to point out those cases wherein the “power of darkness,” performed them to serve the purposes of evil; but our author very justly and forcibly adduces something yet stronger.

“There yet remains a declaration of our Lord’s, which, by itself, should silence the cry for miracles. ‘Many false prophets shall arise, and show great signs and wonders.’ What, therefore, would be inferred, had Swedenborg offered miracles to authenticate and defend his claims? The above text would be immediately cited against them, and miracles be declared to indicate falsehood, rather than testify of truth. How glaring an inconsistency, then, it is to reject his claims, because they have not an evidence, which, if it attended them, would be the cause of procuring their condemnation! It is equivalent to saying, ‘I am assured that Swedenborg was a designing impostor, because he did not appear with that sign which, we are informed, would be the peculiar distinction of a false prophet;’ but which, as he did not exhibit it, is the criterion of truth!”

After showing the need and desirableness of such a dispensation as that of the New Jerusalem; and, from the nature of God,—his continual efforts for the temporal and spiritual improvement of his creatures—as well as from the explicit declaration of the Scriptures, that there is reason to expect a more perfect light on theological subjects; he concludes the second part of his subject with the following apposite remarks.

“In dismissing this part, we would request the opposers of the New Church, and those who may be inclined to ascertain the character of her doctrines, to consider all that is involved in the question which we have

thus briefly examined; and we would likewise remind them of what must be contained in a negative decision. The Scriptures encourage us to look forward to an increase of spiritual intelligence that shall emanate from a definite source; and their testimony cannot be disregarded or denied without palpable irreverence: while, as far as human reason can determine, the arrival of the dispensation to which we allude, and the certain though gradual diffusion of its knowledge and influence, would be an incalculable blessing to mankind. If God created man in his image and likeness, and man declined from the original wisdom and purity which he derived from his Creator, are we not led to infer, that He would put forth all the energies of the divine nature to effect the restoration of his degenerate offspring? The inference is supported by the disposition of God as it is manifested in his works; and, still more powerfully, as it is revealed in his Word; for we there find that as soon as man had violated the divine injunction, a specific remedy was promised, and has since been applied; while its benefits are yet being extended. Who, then, upon this general view, can say of religious truth, or of a particular dispensation of it, "hitherto thou shalt come, and no farther?" To fill the capacities of his creatures with a knowledge of Himself, must be the prevailing desire of the Creator; and its completion must constitute the fulness of human happiness. Of this we are assured by his Word; on the authority of which we expect a more perfect light on theological subjects than has hitherto been enjoyed."

Having extended our remarks and extracts to so great a length, we must briefly notice the third part on the claim of Swedenborg, to be considered as the announcer of the New Jerusalem Dispensation. In this our author examines, at length, the probable character of the Herald of such a Dispensation, and connects it with the real character of Swedenborg. He shows the folly of the charge of madness, on any and every ground—both from the character of Swedenborg and from the character of his writings; and this in a manner which may be "cavilled at with ease," but not so easily refuted. The following is the liberal Christian-like conclusion of the Essay.

"What has been presented will probably disagree with the sentiments of many who peruse it. But in the midst of difference in opinion, let us all remember that "religion is too ponderous for idle speculation." Yet he is not to be applauded who is content to receive implicitly what others decide to be truth, and who sacrifices his reason at the shrine of mental indolence. To those, however, who differ from, as well as to those who assent to, her doctrines, the New Church offers the consolation of her maxim,—which bigotry may revile and preconception resist, but which Scripture and reason alike support,—that none shall be condemned for involuntary error, and that he who endeavours to avoid sin and cultivate righteousness, may conclude, with humble confidence, that he approaches the state where error shall adhere to none but those who are obstinately confirmed in evil."

We have only in conclusion to express our entire approbation of the sentiments in these pages; as well as our pleasure at the concise manner, and powerful language in which they are conveyed; and earnestly to recommend the Work to the perusal of our readers;—it will prove to those who revile our Church that we can indeed "render a reason of the hope that is in us"—and it will supply its members in advocating the cause of Truth, with many forcible arguments against the suggestions of sophistry and prejudice.

If men will begin to enquire,—and their enquiries are always

in the way in which our author has met the enquiries of his friend—the progress of the doctrines of our Church will not only be sure but rapid—"till the knowledge of the Lord shall cover the earth, as the waters cover the sea."

Miscellanea.

MISSIONARY AND GENERAL CHURCH INTELLIGENCE.

FRAMLINGHAM, SUFFOLK.

A gentleman of the name of Stringfellow, recently left Norwich, to reside at Framlingham, and to him the Norwich Library were in the habit of sending books, he having been presented by a member of the Church, with a share ticket of the library. These books fell into the hands of a very intelligent member of the methodist connexion, but who was at the same time both an enemy to Socinians and Swedenborgians; but having seen the former so completely overthrown by Hindmarsh's *Letters to Dr. Priestly*, he was so rejoiced thereof, that he was induced to read farther, to see what could be said in favor of the latter; the result has been his thorough conviction of the truth of the New Church Doctrines in his own mind, and an endeavour to make others also acquainted with them. This brought upon him the heavy displeasure of the methodist minister who, in the afternoon of Sunday, the 23d. of September last, held our new friend up to the contempt of a large congregation and finally he was expelled from the society as one totally unworthy of holding any office or place among them. He has therefore opened his house for public worship; and thus the foundation of the church is likely to be laid in this place. Several letters respecting the Doctrines of the New Jerusalem, have passed between our new friend Mr. Baldrey, the Rev. Thomas Cutting the methodist minister, and a Mr. George Clodd, who appears to be what is called a class-leader. We have been permitted to peruse copies of these letters, and from which we are assured that the cause of the New Church in Framlingham has not fallen into the hands of an ignoramus. An application has been made to the London Missionary and Tract Society, for a supply of Tracts for this new field of exertion, and accordingly a few of each of the Society's publications have been sent.

DONHEAD, NEAR SHAFTESBURY, DORSET.

An intelligent individual who has lately taken up his residence at this place, has been actively engaged in circulating among his neighbours some of the New Church Books and Tracts, which were presented to him by a friend at Salisbury, who had some time previously introduced the writings to his notice. The individual we allude to, was the author of a Poetical Epistle inserted in our last year's magazine, p. 351.

OVER DARWEN.

On the 25th of November, Mr. Cordin, of Manchester, preached a sermon at Over Darwen, on behalf of the Manchester and Salford Missionary Institution. The amount collected was £4. 2s. 6d. This society consists of only a few families; but we rejoice to state that they are extremely zealous in the cause of the New Jerusalem. They have recently commenced a Sunday School, in which there are already about 50 children. It is worthy of remark that the zeal of our friends has excited the attention of the establishment, who have a neglected Sunday School, and the Rector of the parish is going about the village making enquiries of parents why their children do not attend the School as formerly.

SCOTLAND.

We hear occasionally from Scotland, and it appears that divine truth, although operating silently, is making considerable progress in that coun-

try. Ministers are much wanted: it has long been a conviction on our minds that the New Church would be eminently benefitted, if a few young men were educated for the ministry. The school at Woodford has met with considerable encouragement, and there can be no doubt that a similar Establishment, only on a smaller scale, for young men, would meet with that attention which its importance requires. If we had more ministers, the pressing intreaties of infant societies to be favoured with the preaching of the Word would not be made in vain.

NEW AUXILIARY MISSIONARY AND TRACT SOCIETY.

We understand that a Society, having for its object the promulgation of the heavenly doctrines of the New Jerusalem, by missionary labours and by the circulation of tracts, is about to be formed in Derby, in connexion with the parent society in London. The chief object of this intended new society, is to promote the interests of the New Church Societies in Derby, Malbourne, Chellaston, Burton-on-Trent, Birmingham and Loughborough, as also to make efforts at Nottingham or any other place within a limited distance of Derby. An institution of this kind will doubtless be of essential benefit to the New Church.

GENERAL EDUCATION ESTABLISHMENT.

For the Children of the Members of the New Church.

Many of our readers are, we doubt not, already acquainted with the origin and progress of this laudable and great undertaking; but convinced as we are of its utility and desirableness, we should be guilty of a great dereliction of duty were we to omit the record of those proceedings, which have so well and so speedily brought the affair to maturity.

The plan was first submitted to the consideration of the members of the New Church, on the evening of the 16th of August, at a meeting held at the Freemason's Tavern, London. Many Ministers from the country, and nearly a hundred of the Members of the New Church in London were present. Mr. W. Malins, the proposer of the plan, in a very perspicuous and eloquent address demonstrated the needfulness of such an institution; not only as obviating the evil of defective education generally, but as offering an opportunity of imparting the enlightened principles of the New Church doctrines to the children of its members during the susceptible and favourable period of childhood. The address was received with the warmest approbation, and unanimously voted to be printed at the expense of the meeting, who volunteered their subscription for that purpose. We regret that our limits prevent us from extracting, at least some portion of the forcible argument adduced by Mr. Malins; but as it is necessary that we should present our readers with the subsequent proceedings, and likewise the plan of the Institution, we must refer them for Mr. Malins's Address to the printed Report.

The plan was stated as comprehending an Establishment for the education of 150 boys, and 150 girls; to accomplish this purpose, it was farther stated, it would require 1st. capital sufficient to purchase a freehold estate and mansion adapted to the purpose: 2ndly. a person willing and competent to devote himself to its welfare as principal conductor; and 3rdly, persons competent to conduct the separate departments of education.

On the 5th of September, the first of these requisites was discovered near Woodford; and on the 11th, a meeting was held of some of those friends who had expressed themselves favourable to the measures, and it was then stated that the purchase would require £11,000; but that this sum, notwithstanding its magnitude, was far below the worth of the estate; and the general feeling of the meeting was in favour of the purchase; it was thought better however to call another general meeting of the members of the New Church in London, on the subject, which accordingly took place on the 19th of September, at the Freemasons' Tavern. In the interim, Mr. Malins considering the property both cheap and eligible, and fearing the opportunity might be lost, concluded an agreement for the

purchased for £10,000; being 1,000*l.* less than the sum stated to the former meeting.*

The communication of this intelligence to the general meeting, "while it surprised many, excited the strongest desire in all that the undertaking thus decidedly entered upon, might receive the fullest support."

The estate consists of a noble mansion, on which, within the last forty years, a sum exceeding 22,000*l.* has been expended; its domestic offices are spacious and convenient, and amply sufficient for the purposes of the contemplated establishment. The out buildings are numerous; the gardens comprise about four acres, are walled in, well stocked with fruit trees, and contain also six hot-houses, with vines in full bearing. The land including 41 acres of pasture, amounts altogether to 51 acres. The property is partly freehold and partly copyhold, but the latter is nearly as good as freehold. The house stands on an elevated site near the village of Woodford: the country is healthy and pleasant, and the distance from the Royal Exchange is 8½ miles. In addition to the price of the estate (10,000*l.*) the probable expenditure before the school for boys can be opened will be about 2,000*l.* more, so that the total sum of 12,000*l.* will be required. Of this sum, Mr. M. will provide 9000*l.*; viz. 8000*l.* upon mortgage of the estate, and 1000*l.* or more if requisite, to be lent without security, to run the risk of the success of the plan. But it being presumed that many individuals will feel the highest gratification in lending such sums of money as they can spare without inconvenience, towards the formation of such an Institution; a plan is laid down, by which the opportunity is given for the gratification of this desire: and it is presumed that the remaining sum of 3000*l.* may, in this manner, be easily raised.

"NAME.—To be called The Woodford School.

"DESIGN.—To afford a liberal education, founded on the True Christian principles of the New Jerusalem Church, to 150 boys, in the first instance, and the same number of girls, as soon as the arrangements can be made, which delicacy and propriety require. To conduct education on the most improved principles. To combine with the education the production of as many articles as the estate will admit, in such a manner as to prove highly instructive and interesting to the pupils; thereby greatly reducing the expence, and bringing the schools within the means of as many members of the New Church as possible.

"TUITION.—The Tuition to include all the branches usually taught in classical and commercial schools, and, in addition, a practical knowledge of the most useful and general occupations of society,—agriculture, manufactures, and commerce.

"RELIGIOUS INSTRUCTION.—It will be evident, from all that has been premised, that religious instruction, and religious motives, will pervade and be the very soul of all the plans of the Institution. A religious motive being the only regenerative principle, the only real bulwark which can stand the assaults of temptations; that motive will be made the life of the schools, and will be infused into every action. An especial provision will be made for domestic worship, in agreement with the doctrines of the New Jerusalem Church.

"AMUSEMENTS AND EXERCISES.—The amusements, as well as the studies of the pupils, to be particularly directed in such channels as tend to improve the will as well as the understanding; by calling forth all the finer feelings and energies of human nature, for the successful culture of which youth is the proper season. Amongst other amusements, these will be prominent: gardening in its pleasing varieties; the care of animals adapted to the different ages of the pupils, athletic exercises; and dancing.

"TERMS OF ADMISSION.—Twenty Guineas per annum to include education in all its branches, board, lodging, and washing, without any extra

* Immediately after the agreement had been made for the purchase at 10,000*l.* another offer of 10,500*l.* was made to the proprietor; and he has since had two distinct offers of 11,000*l.* An offer has also been made to Mr. Malins, from another party, of 1,000*l.* for his bargain.

charges whatever, except in cases of illness. The terms will be reduced lower, as soon as may be found practicable. It will be required that payment should be made half a year in advance: which will save a great deal of trouble, and avoid casualties which could not fail to derange all calculations of expenditure. The school to be open first to the children whose parents or guardians are receivers of the heavenly doctrines of the New Jerusalem; and, if their numbers are not sufficient to fill it, to other children, whose parents are willing to have them brought up in the principles of those doctrines. They will be admitted at any period between the ages of five and twelve years, and may continue in the schools to whatever age the parents think fit.

“GENERAL REGULATIONS.—The Institution will be open to the visits and inspection of the members of the New Church, and the parents and friends of the children, under such regulations as it may hereafter be found expedient to adopt. In cases of protracted illness, it will be requisite that children should be taken away, if in a fit state to be removed. On the first symptom of illness, the child will be removed to a detached building, set apart for that purpose.

“TO SECURE THE INSTITUTION AND PROPERTY FOR THE BENEFIT OF THE NEW CHURCH FOR EVER, a deed will be immediately prepared, and executed by Mr. W. Malins, the purchaser of the estate, securing the reversion of the property, in case of his decease, to the Trustees of the General Conference of the New Church, after the payment of the several mortgages or incumbrances; and appointing proper persons in such case to govern and control the Institution.”

Twelve thousand pounds, as has been stated, will be the sum required. 8000*l.* are provided upon mortgage. The remaining 4000*l.* (1000*l.* as has been before mentioned, are ready) are expected to be raised by two classes of loan-subscribers. *Loan-Subscribers of the First Class* to consist of those who shall be willing to lend certain sums, and to risk the amount, to a certain extent, upon the success of the plan. If it succeeds, the whole to be repaid with interest at 5 per cent. per annum. A majority of the subscribers of this class (whose subscriptions shall not be less than two thirds of the whole loan of the class) will be at liberty, at the expiration of two years, to demand a dissolution of the Establishment, should it appear that a loss to the extent of 50 per cent on the sum raised has been sustained. In such case the remaining property to be divided, unless Mr. Malins should then prefer to repay the loans and take the whole risk upon himself. *Loan-Subscribers of the Second Class* to consist of those who are willing to lend the assistance of their capital according to their ability or inclination, to receive 5 per cent. per annum interest, but who either cannot afford, or are unwilling, to incur the risk of any loss. This class will be secured either by a second mortgage, or by such personal security as shall be satisfactory to them. The account of the Estate and plan of the Institution were most warmly received by a Meeting held on the 17th of October; and subscriptions were entered into at the Meeting.

“Such is the plan of this important undertaking, and such are the proceedings by which it has been brought to its present state of forwardness. If taken up everywhere, by the Members of the New Church, with the spirit which is due to the great benefits it cannot fail, with the Divine blessing, to produce, it will at once be established on a basis which nothing can overturn. Subscriptions of either class will be received by Mr. Malins, at the Rookery, Woodford; Mr. Jones, Castle Court, Lawrence Lane, or Mr. J. S. Hodson, 15, Cross Street, Hatton Garden, London. Persons desiring to send their children to the Establishment, are requested to communicate their intention, as early as possible, to the same parties, particularizing the ages of the children to be sent. The school will be opened on Monday, the 4th of February, 1828.”

In a postscript to the printed Report it is stated, that “Mr. Malins has completed the purchase and taken possession of the Estate, viz. on Saturday, the 3rd of November: and upon reconsidering the capabilities of the house, he has resolved to open the School for Girls under nine years of age, at the same time as that for the Boys.”

LONDON NEW JERUSALEM CHURCH FREE SCHOOL.

The usual annual distribution of rewards to such of the children educated in this School, as had, by perseverance and diligence merited them, took place in the School-room, on Wednesday, the 19th of December, 1827. Mr. Knight presented the different Reward-books to the deserving scholars, and made such observations as were suitable to the interesting occasion: after which he delivered a most excellent address to the children, which could not fail of impressing their tender minds with the many blessings arising from a religious education.

NEW JERUSALEM SCHOOL, CURTAIN ROAD, SHOREDITCH.

On Sunday evening, November 18, 1827, a sermon was preached in behalf of this School, in the small Chapel in Curtain Road; and on the following morning, (Monday) the boys belonging thereto were publicly examined, which gave general satisfaction. There are 79 children at present receiving in this school the benefits of daily education.

CROSS STREET CHAPEL.

On Sunday, the 30th of December, 1827, the above named Chapel was consecrated for the worship of the Lord, according to the Doctrines of the New Jerusalem, when three Sermons were preached; that in the morning by the Rev. S. Noble; that in the afternoon by the Rev. R. Hindmarsh; and that in the evening by the Rev. David Howarth, of Salford.

THE NEW LITURGY

Is just published, the price is for the Demy, 2s.; Royal, 3s. 6d.; and the large 4to., for the use of ministers in public Worship, 10s.

MEETINGS IN JANUARY.

THEOLOGICAL MEETING FOR ENQUIRY.

Held in the New Jerusalem Temple, Waterloo Road, on every Wednesday Evening at 7 o'Clock,

SUBJECTS FOR CONSIDERATION IN JANUARY.

- Jan. 9. On the doctrine of Redemption.
- 9 Is there any truth in the Doctrine of Antinomianism?
- 16 Revelation iii. 12.
- 23 The Doctrine of Atonement.
- 30 Psalm lxxxv. 10, 11.

VISITING COMMITTEE,

Connected with the New Church Society, Waterloo Road.

- Jan. 8. At the house of Mrs. Stead, No. 6, John Street, Cornwall Road,
To assemble to tea at half past 5 o'Clock.

Subject.—REV. xx. 1, 2, 3.

Obituary.

DIED at his house, Burton Road, Derby, on Sunday, the 25th of November, 1827, after a short illness, in the 50th year of his age, the Reverend Edward Madeley, Minister of the New Jerusalem Temple, Derby. The removal of this most excellent man from the church on earth, to whose service his active life was devoted, will long be felt by the members of the New Jerusalem as a severe privation. That the ways of providence are inscrutable to man, and that our limited knowledge cannot always discover ultimate benefit by immediate consequence, is a truth of which we are frequently assured, and which is acknowledged by all who have been awakened by religion, or instructed by experience. Under this belief we live: but there are some events which give it a peculiar force and illustration; and among these, none can operate more solemnly in the feelings and understanding, than the removal of those whose kindness was endeared and whose counsel and activity have assisted. It is, indeed, certain, the all earthly associations must be suspended by the intervention of death

But when the moment of separation has arrived; when he whose life has been devoted to religion, benevolence, and usefulness, is removed from our present sphere of existence, we naturally experience a regret, which the light and influence of anxiety alone can soothe to composure, and entice to hope. Such must be the feelings of all who were acquainted with the late Mr. Madeley, whose death is now as generally known as it is deeply lamented, and whose removal, as far as human foresight can discover, has occasioned a vacancy which will not soon or easily be filled.

But it will be profitable and interesting if we endeavour to trace his progress through life; and this we are considerably enabled to accomplish from the assistance of his early friend, Mr. Dawes, who has favoured us with the following memoir:—

“From the services rendered to the New Church by Mr. E. Madeley, some account of his first reception of the writings of the Honourable Emanuel Swedenborg, may not be unacceptable. Mr. Madeley being a native of the same village as myself, (Yoxall in Staffordshire,) I am able to send you the following account.—The family of the Madeleys have resided in our village for many generations; the grandfather of the late Mr. Madeley occupied a considerable farm in the parish, and was a very respectable and pious man; but Mr. Madeley's father, through a law suit, and other misfortunes was brought into great difficulties, and his younger son Edward was cast upon the world at a very early period, to obtain a livelihood how he could, and perhaps during his boyhood, few young people suffered more than he did: but as he grew up to youth and manhood he was respected and beloved wherever he served.

“I first became acquainted with Mr. Madeley in the year 1802; he was then in the employ of my father, in his tape manufactory at Yoxall, and he brought me the Heavenly Doctrines of the New Jerusalem, which he said my father had lent him, he said it was a very good book; but it did not appear to have made much impression on his mind, for he was then falling fast into the fashionable doctrine of Justification by Faith alone, and was much caressed by the evangelical clergymen of the village. Mr. Madeley with a few others occasionally met together to pray, and by this means he acquired a method of speaking very fluently, and I could perceive his great desire to preach. In 1803 this propensity increased upon him, and he left our employ, and engaged himself in a cotton mill in an adjoining parish, where was a Methodist Society, in order that he might become a local Preacher. But as he had much engaged my attention and regard, I resolved to endeavour to introduce to him more correct religious sentiments than those he was about to adopt and promulge: I therefore applied to the owner of the mill, and informed him he had not used us well, by employing one of our people, without first acquainting me; he replied he only filled a very subordinate situation, which he could replace without any inconvenience, and he was ordered back to Yoxall; having secured my man, I used every argument I could find out, to recommend the new doctrines, and he at length consented to examine the True Christian Religion, and he first fixed upon the chapter which treats on the Word. He compared Swedenborg's explanation of various passages with the explanation given by Burkit, and he told me he found so much more light in what Swedenborg said, in comparison with Burkit, that he laid by Burkit, and gradually adopted all Swedenborg had written. He then communicated his new sentiments to his companions, who immediately told the clergyman, and he brought three other clergymen with him to overwhelm him with argument and influence; one was the Rev. Mr. Grisbourn of Yoxall Lodge, another the Rev. Mr. Cooper, Rector of Hemstall and Yoxall, both these gentlemen are well known from the various works they have published; but all their arguments and influence, promises, &c. were of no avail, he persevered in the doctrines to his dying day. Soon after his reception of the doctrines which was in 1804, he made a very useful discovery in our business, and I applied to some other manufacturers in our line, and we obtained a reward for him; with this sum and a little of my assistance, he was enabled to begin a shop, being placed also at the head of our factories, and having had the good fortune to make choice

of a very prudent and excellent woman for a wife, by their mutual industry they began to accumulate property. He now endeavoured to raise a New Church Society in our village, but the sphere was too small, there were not minds in sufficient number to be found, who were capable to enter into the New Church, and a handsome offer being made by a gentleman of Derby, if he would join him in a new establishment then erecting in that town, he consulted me on the business, and I advised him by all means to embrace it, although it gave me much pain to lose him, this took place in 1809. On his arrival at Derby, he first held a meeting in his own house, and when this overflowed, he adjourned his meeting to the factory, and when this became too small, they took a large Room in Fuhl Street, in the year 1814, which had formerly been a silk mill; his subsequent exertions, such as erecting a noble building for public worship, his unwearied endeavours to obtain a conference deed, also to establish a Missionary Society, and other plans for promoting the New Church; I must leave to those gentlemen who are better informed on these subjects than I am.

"I have been informed that since the year 1814 he has preached upwards of 1700 Sermons, and from the account the medical gentlemen have given of the state of his lungs, he appears to have literally preached himself to death. There are some characters in the New Church, who appear to ripen much faster than others, our late friend Mr. Samuel Mottram of Manchester, was another character of this description; these two gentlemen would do as much for the New Church in ten years, as others could do in fifty, they therefore became ripe much earlier than other people, they attained the best possible state that could be given them, in a shorter time, and were taken away, like all others, when it was best for their eternal welfare; but he it recorded of these two excellent christians, who were two of my most intimate and best friends, that they possessed souls or minds who only desired to live for the benefit of others, they had no delight comparatively speaking, but in that of doing good, serving the Lord, and his church; I knew them for many years, and they were always the same.

I am, Gentlemen, your faithful correspondent, THOMAS DAWKS."

Shortly after his arrival in Derby, he began to teach the doctrines of our church in a Sunday school which he had established. He commenced his labours by delivering to the scholars short and easy lectures, which he endeavoured to adapt to their tender capacities; and soon after this time their parents attended the school room, to participate in the instruction and pleasure which had been communicated to their children. The result of these meetings was the formation of a regular society, whose numbers so increased that their leader determined to possess a suitable place of worship. About the year 1817 he purchased, at his own expence, a piece of freehold land, in the most desirable part of the town, on which he erected a commodious and elegant chapel. While thus engaged, an attack was made on our doctrines by a dissenting minister, Mr. Pike; his work excited a reply and refutation from the Rev. R. Hindmarsh, and likewise a mild expostulation from Mr. M. entitled "Pastoral Instruction." In August, 1818, he was ordained at Derby, by the late Rev. J. Proud. Such are a few leading facts in the life of our departed and amiable friend, who, as far as human reason can ascertain, was "an Israelite indeed." His virtuous character was known and appreciated by his fellow townsmen; while he appeared as the centre of the midland church: indeed, he was the father of the little societies in his neighbourhood—their "guide, philosopher, and friend." As a proof of the estimation in which he was held in Derby, we may here relate, that when his funeral sermon was preached by the Rev. S. Noble, though only announced the previous Sunday from the desk, the chapel was completely filled. Eleven hundred persons were congregated, and it was calculated that some thousands were obliged to return, not being able to gain admission from want of room.

In his conversation, Mr. Madeley was simple, yet correct, and powerful, though mild and affectionate; and none could listen to him without

receiving some spiritual or intellectual benefit. His predominating characteristic was—intense affection, and universal love for his fellow creatures. These were not in his conversation only; they continually went forth into activity; for he was not contented, as too many are, with the theory of benevolence, and to love an *abstract* neighbour with an *abstract* love. His generosity has frequently been the subject of remark and eulogium. It appeared in a state of constant readiness; and has indeed been spoken of as being too profuse and extensive. But those whose generosity cannot go from home till the hand of frigid prudence has cautiously opened the door, should remember that this is a commendable defect in comparison with the other extreme. A generous man may be made frugal; but a miser cannot be made generous. As a minister; he was persuasive and energetic; he imparted truth through the gentle and endearing medium of affection. That we feel the emotions of regret in the removal of such a man,—a man who was radically a mass of christian love, humility, and usefulness, may be easily supposed. When informed by his medical friends what would be the result of his disorder, he received the intelligence with the utmost composure; and expressed his conviction that when he departed from this world, he should enter the heavenly one. That the All-wise Being who has transplanted him to the native clime of those graces which he so eminently possessed, will not let our holy cause suffer from the (to our apprehension) premature detrimental removal of one of its most zealous and efficient promoters, we humbly hope. Let us then, if we really feel solicitude for that cause, endeavour to imitate him whose departure we lament, and remember, that the voice of truth and of reason, bids us “go and do likewise.”

A Funeral Discourse, occasioned by the departure of our friend, was also delivered at the New Jerusalem Temple, Waterloo Road, London, on Sunday Evening, December 9th. by the Rev. Thomas Goyder, to a very crowded congregation.

ON Wednesday, the 28th of November, 1827, after a painful and protracted illness, in the 35th year of her age, Mrs. Susanna Newman. This pious female had for a length of time been deeply exercised in the school of affliction, yet in all her sufferings a murmur never escaped her lips. A funeral sermon was delivered on Sunday, December 2nd at the Chapel in Curtain Road, from Luke ix. 60.

LATELY at Quidhampton, near Salisbury, Mr. George Harwood, aged about 60 years; he was a man in very humble circumstances, had received the doctrines more than 30 years, and continued in the faith until the day of his death.

POETRY.

TO MY DEAREST MARGARET,

Who quitted this Life, 21st October, 1827.

I SEEK thee—but thou art not here !
 The dearest friends must part :
 I look around—yet not a tear
 Will from my eye-lids start.
 I cannot weep ; too deeply woe
 Has rested on my soul below :
 Grief, far too great for tears to flow,
 Lies heavy on my heart.

I seek thee—but in vain my eye
 Would trace thy lovely form ;
 E'en memory shrinks, and passes by—
 Nor Love itself can warm.
 Our Love was but a bright, brief ray :—
 Too short to bless—too blest to stay ;
 It brighten'd, shone, and pass'd away :—
 A sun-beam in the storm.

Yet no ! I cannot bear the thought
 That Death has broke the chain
 Which bound us ; and my faith has taught
 That Love in Heaven shall reign.
 No !—since that closing scene is o'er,
 I love thee better than before ;
 And on a happier, calmer shore,
 We'll meet in bliss again.

Then shall I see thee, where the day
 Of heav'n arises fair ;
 When ev'ry fear has pass'd away,
 And vanish'd ev'ry care ;
 Then,—where the flowers eternal spring,
 Where seraphs touch their loftiest string,
 Where heavenly hopes are blossoming,—
 I'll meet thee, MARGARET ! there.

I'll meet thee—where the wing of death
 Has never dared to soar ;
 Where mortal pain, and struggling breath,
 And earthly toils, are o'er.
 'Tis but a sleep—a little rest—
 A slumber on a mother's breast—
 Then waking, we shall join the blest,
 And never sunder more.

I follow thee—'tis done—'tis done !
 And Time's resistless wave
 Swift to his native sky bears on
 The long-imprison'd slave.
 Oh for that closing hour, when all
 Of earthly grief and earthly thrall,
 With the poor worn-out clay, shall fall,
 And vanish in the grave !

Then, when receding from my view,
 All worldly prospects fly,
 Gladly I'll breathe a last adieu ;
 And, springing for the sky,
 Burst, like the chrysalis, my clay,
 New wing'd with light, and soar away
 To join thee in eternal day,
 Where love shall never die.

Wait but a little while for me—
 And soon the closing tomb
 Will hide this dust, and I with thee
 Will share a happier home :
 Wait but awhile—the word is given,
 Half of my heart already riven,
 Flies from this earth, and seeks for heaven :
 I come, my love!—I come!

J. G. P.

THE PAST YEAR.

ANOTHER year of life is past :
 How swift those periods flee :
 Another year!—perhaps the last
 That is assign'd to me.
 That year, how spent?—with stern demand,
 Awakening Conscience cries :
 Too soon, alas! its record's scann'd,
 And thus stern Truth replies :
 "In the misuse of blessings given,
 In mercies misapplied ;
 Abusing earth—offending heaven,
 In folly and in pride."
 If, haply, 'midst those guilty hours,
 A few seem less disgrac'd ;
 They stand like solitary flowers
 Chance-sown upon the waste.
 Another year of life is past !
 It was a friend ill-used ;
 That proffer'd friendship to the last,
 Still to the last refused.
 It was a friend that sought in vain,
 Throughout its fleeting span,
 By ceaseless kindness to obtain
 The love of harden'd man :—
 A friend, methinks, whose dying look
 Love, Grief, and Pity bore :
 Whose only, whisper'd, kind rebuke,
 Was—"Go, and sin no more."

S. W.

THOUGHTS ON THE NEW YEAR.

How shall we praise the holy name?
 Or how the gracious love proclaim
 Of that great God, who, good and wise,
 Gave to our wants their due supplies,
 Through the past year :

THE
NEW JERUSALEM MAGAZINE,

AND

Theological Inspector.

FEBRUARY, 1828.

To the Editors of the New Jerusalem Magazine.

GENTLEMEN,

THE following Extracts from the *Arcana Cœlestia* were prepared for insertion in the *New Jerusalem Magazine* before the letter from your correspondent L. C. appeared in your last number. They will serve to answer some part of his enquiries concerning the precise meaning of certain terms, "which," he says, "many novitiate readers are at a loss to comprehend." Several of those terms, it will be found, are nothing more than so many ways of translating the same original word in Swedenborg, and these experiments have been made in consequence, as it should seem, of the translators not being themselves certain of the precise meaning of the Author. It might be supposed from this that Swedenborg had not been sufficiently explicit, but had left his readers to guess at his meaning. This however is far from being the case, for he abounds in definitions of these singular terms, and in some instances—one of which I have inserted in the following extracts—he informs his readers how they are to be translated. To show that directions the most explicit may be overlooked, I will refer your correspondent to the first extract, in which Swedenborg declares that by the word *naturale* which he marks by putting in italics, he means the natural mind, and yet no where throughout the *Arcana Cœlestia*, nor, so far as I have observed, in any other work, is it translated *the natural mind*, but uniformly *the natural principle*. Now the natural

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mind being sufficiently precise, is easily understood, and the Author himself has given repeated definitions of it; but of *the natural principle* he has given no definition whatever, and it is moreover not to be understood at all, being in contradiction to his declaration, that *the causes of causes or ends are Principles*, and that the *natural mind* is an *effect*. Let it not be supposed that this is a trifling mistake; misconceptions of the author have sprung from it of the most extraordinary description, and views have been given out to the world as his, in defence of his system, which, could he read them, he would be at a loss to recognize, and perhaps to comprehend. But it is time that these points should undergo a thorough examination. Let the Committee of the London Printing Society apply itself to discover in Swedenborg the definitions of his own terms, and adopt in their editions the words which are expressive of his meaning. Large sums of money are expended by the Society, and editions are brought out, which, I regret to say, are hardly such as we have a right to expect. I say this in order to urge the Committee to a better course, and to impress upon the members which compose it, the necessity of *patient study* and *careful examination of the Original*, if they wish, in their translations, that Swedenborg should be really understood.

In my next I shall endeavour to satisfy your correspondent as to those remaining terms, the *precise* meaning of which others beside novitiate readers would be at a loss to comprehend, (for as they stand, they actually have no precise meaning,) by pointing out to him in what sense the corresponding Latin expressions are used by Swedenborg. This I shall do by extracts from the A. C. in which he first adopts these terms, and in which most of their definitions are to be found.

* * *

EXTRACTS

FROM A PROPOSED NEW AND IMPROVED TRANSLATION OF THE
ARCANA CÆLESTIA, ILLUSTRATING SEVERAL IMPORTANT
DOCTRINES OF THE NEW CHURCH.

Arcana Cœlestia, n. 5801. Here, and in other places where the word *naturale* is used, the natural mind is meant; for man has two minds, a rational and a natural mind, the former belonging to the internal man, and the latter to the external. It is this mind or this man, which is understood by the single expression, *naturale*.

A. C. n. 2991. That natural forms represent spiritual states, and that they correspond, may be discovered from this also, that

it is not at all possible for the natural mind (*naturale*) to exist except from a cause which is prior to itself, and this, its cause, it derives from the spiritual mind (*spirituale*); nor can there be a natural mind which derives its cause from any other source. Natural forms are effects, and these cannot appear as causes, still less as the Causes of Causes, or Principles, but receive their forms, each according to its use in its respective place. But nevertheless the forms of effects represent the states of their causes, and these again represent the states of their principles. Thus do all natural forms represent the spiritual states to which they correspond, and thus also do spiritual states represent those celestial states from which they exist.

A. C. n. 2992. It has been permitted me to know, as the result of much experience, that in the natural world and its three kingdoms, there is not a single object which does not represent some state or other in the spiritual world, or which has not some state there to which it corresponds.

A. C. n. 3998. When yesterday, to-day, and to-morrow are mentioned in the Word, in its supreme sense, Eternity is signified; yesterday from Eternity, to-day Eternity, and the morrow to Eternity. It has been frequently shewn that times, in the Word, as ages, years, months, weeks, days, and hours, signify states, but in the Lord there are no states, for there all is Eternal and Infinite.

A. C. n. 2553. "Because I said, surely there is no fear of God in this place"—that these words signify, thought derived from perception, that in their then present state they had no regard for spiritual Truth, results from the signification of the fear of God, which is a regard for Divine or Spiritual Truth, and from place signifying state. In reference to this state, the fact is that man cannot comprehend any doctrinal truth which is purely spiritual and celestial, that is, Divine, because it infinitely transcends his capacity, and in consequence of this, his faith also. All the thoughts of man find their termination in the natural objects which belong to his sensual faculties; and whatsoever is not drawn from these, and in agreement with them, is not comprehended, but is lost—as the sight would be, were it without a boundary—in a kind of ocean or universe. For this reason, if doctrinal truths were expounded in any other way to man, he would not receive one of them, nor hold them in the least respect. This may appear evident from every single expression contained in the Word. There purely divine subjects are for the above reason expounded naturally, and even sensually, as where it is said of Jehovah, that He has ears, that He has eyes, that he has

a countenance, has affections like man; anger is attributed to him, and many things besides. This was especially the case when the Lord came into the world, for at that time men knew nothing whatever of a celestial and spiritual state, nor even that they had an internal state. Earthly and worldly objects, which are external, kept possession of their whole minds; and this was the case with the Apostles themselves, who formed their conclusions of the Lord's kingdom from the kingdoms of this world, and therefore in one instance besought Him, that they might sit, one on his right hand, and another on his left; indeed they long continued to think that they should all of them sit upon twelve thrones, judging the twelve tribes of Israel, not being then aware that in another life they had no power to pass judgment even upon the least state of a single man.

A. C. n. 4206. "The God of Abraham and the God of Nahor let them judge between us"—that it signifies the Divine Essence in both, namely, in the good state of those who are within the church, and in their good state also who are out of the church, results from the signification of the God of Abraham being the Lord's Divine Essence in regard to those who are within the church; and from the signification of the God of Nahor being the Lord's Divine Essence in regard to those who are out of the church: It follows therefore that the two signify the Divine Essence in both. Because Abraham represents the Lord's Divine Essence, and consequently that which comes directly from Him, therefore the God of Abraham is the Lord's Divine Essence in respect to those who are within the church; and for this reason they who are within the church are specifically meant by the children of Abraham: and because Nahor represents the church among the Gentiles, and his children, those among them who are in brotherhood, therefore the God of Nahor is the Lord's Divine Essence in respect to those who are out of the church. On this account also Laban, who was the son of Nahor, here represents collateral good, such as the Gentiles receive from the Lord. The reason for such various states of the Lord being represented, is not from this ground, that there are various states in Him, but that His Divine Essence is variously received by men; and in that respect it is like the life in man, which is influent into the various sensory, and motory organs of the body, and into the various members and viscera, acts upon them, and every where presents a variety; for the sight of the eye is entirely different from the hearing of the ear, and both from the taste of the tongue; the motions of the arm and hand differ from those of the loins and feet; the lungs act in one way, and the heart in another; the

action of the liver differs from that of the stomach, and so of the rest. In these instances there is but one life which acts so variously throughout; not that, strictly speaking, the life acts diversely, but that it is differently received, for it is the form of each which gives determination to the action.

A. C. n. 3325. The Lord, as to his Divine Human Essence, was represented in the Jewish Church by the first-born, and they who were in a state of love towards Him, were represented also, for they are in the Lord. But the first-born have a two-fold representation in the Word, for they represent the Lord as to celestial Divine Love, and as to spiritual Divine Love. The Lord's celestial Divine Love is relative to the celestial church, or to the members of that church, who, from their love to the Lord, are called celestial. The Lord's spiritual Divine Love is used relatively to the spiritual church, or to the members in that church who are called spiritual from their love towards their neighbour. The Divine Love of the Lord is towards all (equally), but because it is variously received by men, in one way by a celestial man, and in another way by a spiritual, it is therefore said to be relative.

A. C. n. 3235. "And Abraham again took a woman,"—signifies another state of the Lord, whom Abraham represents; for Abraham and Sarah represented the Lord as to the celestial Divine State; and Abraham and Keturah as to the spiritual Divine State, this signification results from what has been already said, and shewn of Abraham and his wife Sarah, and from what is here related of Abraham and Keturah. But as it is said that Abraham here represents another state of the Lord; and that Abraham and Sarah represent the Lord as to the celestial Divine State, and Abraham and Keturah the Lord as to the spiritual Divine State, it is necessary that the meaning of these terms should be known. The celestial Divine state, and the spiritual Divine are terms used relatively to those who receive the Divine Essence of the Lord, for He appears to every one according to the state of him who receives; which is evident from this, that He appears in one way to the celestial, and in another way to the spiritual; to the former He appears as a sun, but to the latter as a moon. He appears to the celestial as a sun, because they are in a state of celestial love, that is, of love to Him; but to the spiritual he appears as a moon, because theirs is a state of spiritual love, or of charity towards their neighbour; and the difference between the two is as between the mid-day light of the sun and the light of the moon, and as between the warmth of the two, the effect of which is germination. It is in reference to these two

states that it is written in the first chapter of Genesis, "*And God made two great lights, the greater light to rule by day, and the lesser light to rule by night.*" v. 10. Speaking generally, the kingdom of the Lord is distinguished into celestial and spiritual, that is, it consists of the celestial and the spiritual; and because the Lord's Divine Essence appears to the celestial as celestial; and to the spiritual as spiritual, therefore it is said that Abraham and Sarah represented the Lord as to the celestial Divine State, and Abraham and Keturah the Lord as to the spiritual Divine State.

A. C. n. 3441. "*Thou Israel [art] my servant, Jacob whom I have chosen, the seed of Abraham my friend; [Thou] whom I have taken from the boundaries of the land, and I have called thee from the skirts thereof, and have said unto thee, thou [art] my servant, I have chosen thee.*" Isaiah xli. 8, 9. Here in its highest sense the Lord is Israel my servant, relatively to the internal states of the spiritual church, and He is Jacob as to the external states of the same church.

A. C. n. 6380. In the genuine sense the teeth signify the natural mind (*Naturale*), for all the hard parts of the human body, as the teeth, the bones, and cartilages, correspond to states of truth and good in the lowest degree of the natural mind. It is in reference to men, who are in a state of faith and love towards the Lord, that His natural Divine State is said to be the good of truth, for as they belong to the external church they are unable to raise their thought higher than to the Lord's natural Divine State; whereas they who are of the internal church raise their thought above the natural to an internal state; for every one who believes in the Lord, has an idea of Him according to the faculty which he possesses of elevating his thoughts. They who know what an internal state is, can have an idea of it, but they who know not what it is, have an idea of an external state instead, and it is on this account said, that the Lord's natural Divine State is the good of truth, when yet strictly speaking His whole Human Essence is the Divine Good of His Divine Love.

A. C. n. 4715. Those states of the Church which are of a lower kind are said to be from the Lord's natural and sensual Divine state, not that these states are lower in the Lord, for in Him and in His Divine Human Essence, all is Infinite, for both as to the Divine and Human Essence He is Jehovah, but the lower state is referable to man; since they who are sensual see all things in the Lord as well as from Him, after a sensual manner, and they who are natural after a natural manner. The expression therefore is derived from the quality of those who

receive. But they who are celestial men, and who are consequently, in the true sense of the word, rational, have a perception of interior states, and of these it is said, that they are taught from the Lord's rational Divine State.

A. C. n. 1838. "And a deep sleep fell upon Abraham,"—that these words signify that the church was then in a state of darkness, results from the signification of a deep sleep. Relatively to wakefulness, a deep sleep is a dark or obscure state; which state, though it is predicated of the Lord who is represented by Abraham, is referable to the church and not to the Lord, who is never in a deep sleep, nor in a dark state. The case is similar in another life, where the Lord is always the sun, and light itself, and yet in the sight of the wicked, He appears as darkness, for according to the state of every one, so the Lord appears, and the same is true of the church when in a state of darkness. Take another example of devastation, punishment and condemnation; these in the Word are often attributed to the Lord, and yet it is the member of the church who lays waste, punishes and condemns himself. It appears indeed to man as if the Lord laid waste, punished and condemned, and because it so appears, in agreement with the appearance, it is so expressed. For if man were not instructed by appearances, he would not suffer himself to be instructed at all. That which is contrary to the appearance he either does not believe, or has not the capacity to comprehend, unless it be late in life, when his judgment is matured, and he is enriched with the faith that springs from charity. Thus it is with the church before which, when in darkness, the Lord is obscured, and so much obscured, that He does not appear, that is, He is not acknowledged; and yet the truth is, it is not He, who is ever obscured, but man, in and with whom the Lord should be; and still the obscurity is attributed to the Lord.

A. C. n. 3189. Every single affection appears as if it were something simple, or a one, and yet it contains innumerable states, all of which, being included in it, are affections consociated in a form which is incomprehensible. These affections are also mutually subordinate one to another; for there are some which minister and some which serve. The societies of heaven are in such a form, and indeed the whole heaven, the societies of which are arranged in order by the Lord, according to the Divine Form which is in Himself. The form of the Lord's spiritual kingdom exists according to the ordination of affections in His Divine Human Essence. But on these subjects, which are adequate to the perception of angels, there are but very few things which can be unfolded so as to be comprehended.

A. C. n. 4687. The most ancient church, which was a celestial church, and preeminently called MAN, adored 'the Infinite Esse, and the Infinite Essence existent from that Esse; and as they could have no perception of an Infinite Esse, although they might, from those objects which were perceptible in their internal man, from those which were sensible in their external, and from the visible objects of the world, have a perception of an Infinite Essence existent from that Esse, they therefore adored the Infinite Existent Essence in whom is the Divine Esse. This they perceived as a Divine Man, because they knew that the Infinite Essence existent from the Infinite Esse was produced through heaven, and because heaven is the Greatest Man, corresponding with all things in man as well as with each, it was impossible for them to have any other perceptive idea of the Infinite Essence existent from the Infinite Esse, than as of a Divine Man. For whatsoever, from the Infinite Esse is transient through heaven, as through the Greatest Man, brings along with it the image of heaven in all things as well as in each.'

A. C. n. 4712. "And He said unto Him, Go, I pray [thee], see the peace of thy brethren,"—that these words signify every Advent of the Lord, and a perception concerning the state of those who taught, results from the signification of saying, which is perception; from the signification of peace, which is safety, and thus what their state was; and from the representation of his brethren being in this passage those who teach from faith. From this then it is clear that these words signify a perception concerning the state of those who taught; and because the Lord as to the spiritual Divine State is represented by Joseph; it also signifies every Advent of the Lord. When it is said therefore that Joseph should go and see the peace of his brethren, the Lord's Advent is signified, and it is said every Advent when Truth from the Word is influent into the thought.

A. C. n. 2917. "That I may bury my dead out of my sight"—signifies that He could (by their regeneration) emerge and rise again from the night which was in them. This results from the signification of burying, which is resurrection, and from the signification of the dead, which is a state of shade or night, that is, of ignorance, from which the Lord emerges and rises in man, when He is acknowledged; before this, He is in the [darkness of] night, because He does not appear: He rises again in every one who is regenerated.

As the above specimens, taken from the Arcana Cœlestia, of a proposed translation of the Theological Works, differ, in many respects essentially, from the same passages in our present ver-

sion, I may, perhaps, be permitted, in a few words, to offer my reasons for the alterations. First, with respect to the style, it may be sufficient to say that I have endeavoured, in the quotations from the Holy Scripture, to preserve the sense of the Latin Translation of our Author, and at the same time not to depart from the simple beauty and majesty of the English authorised version. This, I think, can be done in every part of our Author's Works; and it must be acknowledged that, if this object can be accomplished, they will assuredly not be weakened in their effect upon those, who have been accustomed to the pure English style of the authorised version; a style which is so peculiarly fitted for Sacred subjects; and which at the same time is at least quite as good a plane for unfolding the spiritual sense, as a version literally approaching the idiom of the Latin. With respect to the text of the Author, I have endeavoured to give it more completely an English dress, and yet in no instance to lose sight of the sense; I have divested it, as much as I could, of all Latin idiom and construction of sentences, and made it, as far as simplicity of style could do it, easy to be understood. Whether I have succeeded or failed in these points, it is for others to determine. But it is not in style only that I have ventured to suggest alterations in our present version;—a version which, in my opinion, must always be deemed admirable in every sense of the word, when the great difficulties of the undertaking are considered. It is my intention, as will be seen by these few specimens, to adopt different English words, from those hitherto used, as better calculated to express the sense of the Author in several leading points of the heavenly doctrines. To justify me in such measures, I must beg leave to offer the following remarks.

Every one who is conversant with the Latin Theological Works, is aware that Swedenborg has adopted several leading terms which considered singly, give no determinate sense. Of this description are the words, *Naturale*, *Sensuale*, *Corporeale*, as well as *Spirituale*, *Cæleste*, and many others. To complete then the supposed sense, in the translation a word has been added in a parenthesis, and instead of *the Natural*, *the Sensual*, and *the Corporeal*, which no one could have understood without first supplying those qualities with some subject or other, to limit and determine the sense, the translator has himself added the word which he considered the most appropriate, and accordingly we find throughout the English version of the *Arcana Cœlestia*, the natural (Principle), the sensual (Principle), and the corporeal (Principle). Now, without entering into the question, which I beg to submit to the consideration of the Reverend Translator,

that the Author himself has never either directly or indirectly so applied the word *principle*; but limits its application to *the Causes of Causes, or Ends*, no one of which is either *Natural, Sensual, or Corporeal*; it does so happen that the Author, in this as well as in many similar instances, has not left us in doubt of his meaning, but is himself his own expositor. It will at once be seen that I am referring to the first passage in the above specimens, and that passage is not the only one to the same effect, where he tells us in the plainest terms possible, that by the word *naturale*, he means—not a natural *principle*, for such an expression, I submit, is a solecism in terms—but the *natural mind*. Here then he furnishes us with an expression fully adequate and appropriate to his own meaning, and at the same time with a key to those other words of a similar structure, such as *Cœleste, Spirituale* and *Rationale*, which are all applicable to the various degrees into which the human mind is distinguished. This, of itself, is a great point gained, and the result is, that following the direction of the Author, I have been both astonished and delighted to find passages, which I could scarcely comprehend, and which appeared to me even contradictory to other parts, become clear and consistent, and communicating the strength of their light to the most remote truths of the heavenly system.

Having found this to be the case with the word *naturale*, when translated *the natural mind* instead of *the natural principle*, I was anxious to discover if Swedenborg furnished a clue to the meaning of certain other terms, which had always appeared to me, in whatever way they were translated, and several ways had been tried, vague and unsatisfactory; and I was not disappointed in my search. As might be concluded from his clear perception of interior truth, he has incidentally given the meanings which he intended should be affixed to these peculiar expressions, and by so doing has furnished us with the means of giving a correct translation of them. The words to which I allude are *Divinum*, and *Humanum*, when used separately, as well as conjointly; *Divinum Cœleste, Divinum Spirituale, Divinum Rationale, Divinum Naturale, Sensuale et Corporeale*. The first of these, *Divinum*, I find has been variously translated. Some times it has been rendered the Divine (Being or Principle), sometimes the Divine (Being), sometimes the Divine (Principle), sometimes the Divinity and sometimes the Godhead, and very frequently, as in the often repeated phrase, *Humanum factum est Divinum*, it is translated not as a substantive, *the Divine (Being or Principle,)* but is an adjective to *Humanum*, and then we have, “the Human was made Divine.” When the word occurs without the

addition of *Domini*, then it is usually translated *the Divine (Being or Principle)*; but when it is *Divinum Domini*, as it would be altogether incomprehensible to talk of the Divine (Being) of the Lord, then Being is left out, and we have the Divine Principle of the Lord. But all this uncertainty and obscurity is to my mind very like an indication that the true meaning remained to be discovered. That meaning has been furnished by Swedenborg himself in the following passage: "*Quia enim inferiora Ecclesie sunt, illa dicuntur esse ex Naturali et Sensuali Divini Domini; non quod in Domino hæc sint inferiora, nam in Domino et in Ipsius Divino Humano omne est infinitum, est enim Jehovah quoad utrumque Essentiam.* A. C. n. 4715. "In Him and in His Divine Human (Essence) all is Infinite, for as to each Essence He is Jehovah." Thus we find that neither Being nor Principle is the word intended to be supplied, but *Essence*; for he says, that both as to the Divine Essence and the Human Essence He is Jehovah. How wide a distinction there is between *Ess* and *Essence* might be satisfactorily shewn from Swedenborg: suffice it now to observe, that to use any other word but *Essence*, the word pointed out by the author himself, would be to involve the whole doctrine in obscurity and confusion.

Lastly the words, *Divinum celeste, Divinum spirituale, Divinum rationale, Divinum naturale, sensuale et corporeale*, do not mean the Divine Celestial Principle, the Divine Spiritual Principle, &c. but, as Swedenborg himself explains the terms, the celestial Divine State, the spiritual Divine State, and so of the rest. "Addidit Abraham, et accepit Mulierem, significat alterum statum Domini, quem Abraham representat; Abraham et Sarah representarunt Dominum quoad *Divinum celeste*, Abraham et Kethurah Dominum quoad *Divinum spirituale*." A. C. n. 3234. "And Abraham again took a woman signifies another state of the Lord whom Abraham represents; for Abraham and Sarah represented the Lord as to the celestial Divine (state,) and Abraham and Keturah, the Lord as to the spiritual Divine (state)."

In this way, by making Swedenborg his own interpreter, I have no doubt the difficulties of translating all such expressions might be entirely overcome, and the readers and receivers of these matchless writings be furnished with the best possible proof from the pages of the author himself, that the translation was faithful to the sense of the original.

The selection which I have here made was meant to serve a twofold purpose; first, to show the manner in which it was my intention to translate one or other of the works; and secondly,

to shew the errors into which the church at large has fallen by attributing any change whatever to the Lord, instead of referring the appearance of change in Him, by an interior perception of the Truth, to man. Most numerous are the passages in the *Arcana Coelestia* which seem to be written with the express design of guarding the church against mistaking the appearance of Truth for the Truth itself; and which are directly opposed to that opinion too commonly entertained, and yet so wholly unfounded, that there was an actual superinduction of some unknown finite principle over the Infinite Esse, which principle required to be glorified, before Jehovah and the Lord Jesus Christ could be made from *two*, into *one Conscious Being*; and not that there was—as Swedenborg himself so clearly and perfectly explains the doctrine,—a superinduction of the natural Divine state over the *former Human Essence*, which former Human Essence being Celestial and Spiritual, was the Divine Human Essence in the heavens before the Coming of the Lord. “*Dominus in Mundum venit, ac suscepit Humanum, ut in potentiam subjugandi inferna, ac in ordinem redigendi omnia tam in Caelis quam in Terris, se mitteret. Hoc Humanum super-induxit Humano suo priori.* S. A. n. 221.

To the Editors of the New Jerusalem Magazine.

GENTLEMEN,

PREVIOUS to entering upon our proposed explanation of the Laws of the Decalogue, the following observations setting forth their general nature, and shewing that obedience to them is not so difficult a task as many persons imagine, will not perhaps prove unacceptable to your numerous readers.

I am, Gentlemen,

Yours truly,

TERTIAS.

ON THE TEN COMMANDMENTS.

EVERY attentive peruser of the sacred pages, must be forcibly struck with the remarkable appearances which accompanied the promulgation of the law of the Decalogue, or ten Commandments, from Mount Sinai, for if any object is calculated to impress our minds with holy awe and religious reverence, we cannot fail of being seriously impressed by one of the most solemn and extraordinary scenes ever witnessed by mankind.

Such a solemn and truly extraordinary scene took place when the Almighty Creator of heaven and earth condescended to call Moses up into a high mountain, when thunders, lightnings, thick clouds, the mountain on smoke, the loud sound of trumpets, a trembling camp, the mountain shaking to its base, and the great Jehovah descending upon it in fire, formed the miraculous prelude to the announcement of that law which was afterwards written upon stone by the finger of God himself; and which law was to direct myriads upon myriads of the human race, and to govern a world.

The Commandments are further introduced to our notice with the emphatic declaration "And God spake all these words." Words that proceed from an Almighty Being are Spirit and Life, and when we meditate, and seriously reflect upon the manner in which the law was proclaimed, and also attentively consider that it was God himself who spake all these words, we must be led to acknowledge that the Commandments of the Decalogue are in themselves holy and divine, that they are spirit and are life.

The Decalogue contains, in a short summary, the whole of the moral and religious duties of mankind, both as to theory and practice, doctrine and life, whereby the conjunction of God with man, and man with God is effected; wherefore the law was written upon two tables, one of which treateth of God, and the other of man; for all things belonging to doctrine and life have relation to love towards God, and love towards our neighbour, and all things appertaining to these two loves are contained in the ten Commandments. In fact the Word throughout teacheth these two loves, as is evident from the words of our Lord: "Jesus said, Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind, this is the first and great Commandment: and the second is like unto it, Thou shalt love thy neighbour as thyself; on these two Commandments hang all the law and the prophets." Matt. xxii: 37 to 40. By the Law and the Prophets we are to understand the whole Word. And in another place we read to the same effect—"And behold a certain lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternal life? he said unto him, what is written in the Law? how readest thou? and he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself, and he said unto him, thou hast answered right; this do and thou shalt live." Luke x: 25 to 28. Now since love to God and love towards our neighbour are the constituents of the Word, and as the Law of the Decalogue con-

table in the first table, whatever regardeth love to God; and in the second table whatever regardeth love to man or charity, it follows consequently, that it contains every thing relating to doctrine and life, or faith and practice, for on these two heavenly loves hang all the law and the prophets. Indeed it is plain from looking at the two tables, that in case man receiveth, and doeth the things contained therein, a conjunction with God will be effected, and thus the words of the Lord to the lawyer (above quoted) verified, "this do and thou shalt live."

The reason why the Decalogue, in its spiritual or internal sense containeth in the aggregate all the precepts of religion, thus all things respecting faith and charity is, because the Word of God in all and every part of its literal sense, contains an interior sense, separate and distinct from that of the latter, in which sense Divine Truth is in its fulness, sanctity, and power, and it was doubtless from the circumstance of the Decalogue containing the whole of the religious and spiritual duties of man, as well as his moral ones, that our Lord addressed the words, "But if thou wilt enter into life keep the Commandments," to the person who enquired of him what he must do to inherit eternal life. Hence it appears that all that is required, in order to qualify us for the enjoyment of life eternal, is, that we should keep the Commandments; and surely, Christian readers! (though some persons are weak minded enough to consider they cannot be kept,) this condition savours nothing of great severity, it is not unreasonable that we should give "Glory to God in the highest," and bear "Goodwill towards men," but it is unreasonable, it is even impious to suppose that our God, whose "tender mercies are over all his works;" would impose a task upon us we cannot perform, and give us laws to govern and direct our lives which he is aware we cannot obey: the supposition is utterly false. The law is given to us, and at the same time power from our Almighty Creator to keep it. That power is given to us to keep the laws of the Lord, and that obedience to them is not so difficult as many imagine, may be made evident in a few words. Love is the very essential life of man, whatever is man's ruling love, that is the life of his will and understanding; and whatever agrees with that love is pleasant and delightful to him, but whatever is contrary thereto, and opposeth that love is unpleasant and disagreeable. The will of man is by nature imbued with hereditary principles of evil; hence what is merely of this world, sensual, and gratifying to his perverted affections is pleasing to him, these are the objects pursued, and superior ones, such as relate to the soul, its future and eternal state of existence, are out of sight, because not

of the love; they are therefore neglected, put off to a more convenient time and opportunity, and thus the vast concerns of an eternal scene left to the mercies of a moment: nevertheless there exists a consciousness in the mind of immortality, of the sin of transgressing the Commandments of God, of misery and happiness;—that misery is the consequence of an evil and mispent life, and happiness the certain result of a good and well spent one. To assist this consciousness, man is endowed with reason, and hath given to him the Sacred Volume of inspiration, by their aid he is led to reflect on his life and conduct, consider his ways, see the absolute necessity of leading a very different life, and of the preparation for an eternal world. If he suffers his impure love, and depraved lusts to triumph over reason and Scripture, and in opposition to these divine monitors, he determines to give himself up to vice, folly, and sin; the consequence is, that he hardens himself in evil, he totally disregards the Commandments of his Maker, religion becomes disgusting and hateful to him, he binds down the noble faculties of soul, he from his God inherits, in the strong fetters of iniquity, he is a complete slave to his own guilty passions, he does not enjoy, even in the slightest degree, any sensation which may be properly called pleasure; for neither time, death, nor eternity can exhibit one truly pleasing object to his mind, all within is fear, gloom and dismay, and he plunges himself into endless misery and woe; but, if the voice of conscience, and reason, together with the dictates of Divine Revelation, be suffered to have their proper effect on the mind, then the man not only sees the necessity of shunning continually the commission of all evils as sins against God, but he also puts a restraint upon his will, or impure love, and forceth himself to abstain from certain evils and sins, which he knows are destructive of his happiness; hereby he is led, apparently as of himself, to do the great work of reformation, and repentance, and to look to the Lord for forgiveness and salvation; and as the Lord is ever with man, operating in him for his good, so when he turns himself from the iniquity of his ways and repents, the Lord bends and inclines his will and affections more and more from evil to good, creates within him a new heart and a right spirit, thus gives him a new will and understanding, or in other words, gives him a principle of faith in Divine Truth, and a principle of love to what is good and heavenly, this is what in Scripture is called the new or second birth, or a change of heart, love and life, by the holy Word and Spirit of the Lord our God: when this is the state of man, he, wishing to have eternal life, keeps the Commandments.

Now as a man whose ruling love is evil and depraved, whose affections are placed in self, sin, and the gratification of every sensual and inordinate desire, finds no difficulty, nothing unpleasant or disagreeable in the pursuit of his life's love and depraved nature, to the man, whose mind is enlightened by divine testimony, who keeps the laws established by his Maker, hath forsaken his evils, and his will and affections have received a change, so that he now loves what is spiritual and good, and from that what is moral and orderly; this man finds no more difficulty, nor anything more unpleasant and disagreeable in living a life of practical piety and holiness, than the other person does in living that life which leads to everlasting misery, and ends in the total ruin and destruction of all his real and true happiness.

The great and grand end the Lord had in view, in giving the Commandments of the Decalogue as a rule and guide to regulate our lives and conduct, was, that every one may, if he thinks proper to obey them, live perfectly happy in the heavens for ever. There is no difficulty in keeping the Commandments; the difficulty (if there is any) is in ceasing to break them, and this will be soon overcome if we are fully determined to be happy. We have only to turn our minds from evils, give them up as sins, and as our certain misery and death if continued in, humbly look to Jesus Christ alone, as our Creator, Redeemer, and Regenerator; and he will give the heart of flesh, a pure love to his holy name and kingdom, and a holy faith in his Divine Word; and then, so far from the law being unto us a law of condemnation, we shall demonstrate it to be a law of life.

THOUGHTS ON THE DIVINE PROVIDENCE.

"WHEREVER the light of Christianity extends, there will be found to exist some belief in the divine providence. It is so fully announced in the sacred scriptures that the Lord "careth for" us, that none who read can deny the general truth. But, though this doctrine be so generally received that it may be said to be co-extensive with Christianity, it is by no means received and understood by all in the same manner. The divine providence itself is one and the same. It is simply the operation of divine love in divine wisdom. Its end is the salvation of man, or the formation of a heaven from the human race; its means are the light of infinite wisdom. In the perfect adaptation of all things to this end, there is often an appearance of unmerited hardship on the one hand, or of undeserved prosperity on the other, in the dispensations of

God to man. The human heart, always unsatisfied, has often been ready to exclaim against the partiality of the divine government; and, even when awed into submission, has seldom been able to solve the difficulty without a reference to a future state of retribution, where the inequalities of the present life shall be duly adjusted. But in the light of the New Jerusalem, instead of a future state of retribution, to rectify the errors and imperfections of the present state, we discover that this world, and the events thereof, are, equally with the spiritual world, under the government of infinite love and wisdom. *Yet saith the house of Israel, the way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal?*

"The doctrine of divine providence, like all other doctrines of revelation, is at first received and understood only in a general form. It is seen merely as a general, obscure principle; and the divine government is little regarded, and seldom appealed to, except in cases of apparently peculiar difficulty and danger; or perhaps some remarkable deliverance may awaken a grateful acknowledgment. With many, the doctrine appears to end nearly where it began, and to be made but little account of in the daily occurrences of life. It is a hard thing for the natural man to admit his need of divine aid and assistance, and much harder to become willing to receive it, and co-operate with it. The first imperfection he feels, is a sense of his own weakness, and inability to effect his purposes. He therefore begins to devise the means of increasing his power; and his wishes and prayers are directed to this end. He finds an obstacle to the execution of his purposes, and would fain have the power to remove it. But this implies no distrust of the wisdom of the purposes themselves. Such is the state of feeling with the natural man, with regard to the things which he desires; and his state of feeling with regard to those events which oppose his desires, is in exact correspondence. His first submission to the divine providence, as manifested in events of this nature, is a submission to an imperious necessity, merely because he is unable to resist it. The Almighty seems to make bare his arm, and he trembles at the power of the offended Majesty of Heaven; but he discovers in the dispensation no wisdom, much less the riches of divine love.

"But, although self-distrust appears not to enter into the composition of the natural man, yet it is one of the earliest and commonest dictates of human prudence. We so often find ourselves in error—that we have mistaken the way that leads to the ends in view, that we are forced to acknowledge our shortsightedness and fallibility. This acknowledgment is often followed by states

of temporary humility, sorrow, and grief, which are fraught with most important consequences. They are induced in the course and operation of the providence of Him who does not "*afflict willingly, nor grieve the children of men.*" In these states, we know that we are not the sole arbiters of our own destiny—that there is a power above us; and we must necessarily, in that very day, choose, in some sense, *whom we will serve.* The Lord's spirit is striving with us, and his commandments plead anew their divine authority. Happy for us, if, in these seasons of doubt and uncertainty, we turn from the idols of self-derived intelligence and human prudence, to Him who is *the way, the truth, and the life,* and seek that right understanding which is with all those who do his commandments. Our submission to those events in our life which, in the course of Divine Providence, oppose our anticipations and desires, will now assume a corresponding character. Acknowledging the wisdom and justice of the Lord, we shall be permitted to see, in a degree, the necessity and use of his dispensations to usward. Instead of blind and servile subjects of arbitrary power, we become, as it were, free and enlightened subjects of laws of acknowledged wisdom and justice. *Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my father, I have made known unto you.*

"But our work does not end here. If we examine ourselves, we shall find that, though our understandings acknowledge a wisdom of God in his works and government, yet our wills are exceedingly prone to qualify and explain away the very essence of the whole thing. Our understandings, being unable to see in every instance the necessity and use of the dispensation, must be continually deriving strength and light from our conviction of the general truth, or we shall be in danger of losing the very benefit which this conviction was calculated to produce. The divine providence is universal: it is particular also. It is comparatively an easy thing to acknowledge the Lord in the general government of events, while we feel at liberty to suppose the thousand disagreeable particulars which more immediately affect us, to be exceptions to the general rule, which are to be balanced in a future state of retribution. But this is no real acknowledgment of the Lord at all; but rather an attempt to subvert his laws and government. The general principle in which our faith is required, is one which includes within itself every single event of our lives; however minute. The wisdom which directs the events by which we are surrounded and affected, is not human that it should err; the rule in which it operates, is not human that it should admit

exceptions. But *all things work together for good to them who love God.*

"The doctrine of divine providence is one of the earliest truths we learn from revelation; but our first views of it are extremely imperfect and obscure. It is a doctrine, however, in the reception of which we can most manifestly observe an elevation of the understanding above the will. The sacred Scriptures so plainly declare the divine providence of the Lord in particular events as well as in universals, that he who is not obstinately opposed, will be likely to become rationally convinced of its truth. But this conviction is not the end, but the commencement of a practical application of the doctrine to the life. We must learn to acknowledge and admire the wisdom of the Lord, not merely in universals, but in particulars also; not merely in those things and events which appear agreeable and desirable, but in those also which appear the reverse. In this way the doctrine of divine providence will gradually descend and enter into all the thoughts of the man, and he will attribute less and less to chance and accident, till he realizes a providence that constantly attends his daily walks, and numbers the very hairs of his head. Yet, in all this work, the general conviction of the understanding is prior in point of time, and continually operating. In the trials of life, it becomes to the mind like oil poured upon the troubled sea; it produces a calm and smoothness upon the surface of the deep, which allows the turbid waters beneath gradually to assume a state of transparency and peace,

"But there is a point beyond the acknowledgment of the divine wisdom in all things, even if that acknowledgment be without limit or qualification. There is a principle even deeper and more unsearchable than the divine wisdom. This is no other than the divine love, emanating from the very heart of heaven, and pervading the whole creation; reaching us at every possible point of contact, even the minutest circumstance of our lives, and literally placing underneath us *"the everlasting arms."* This is, indeed, the real active principle, and cause of all things; but, being also the most interior, it is the last that manifests itself to man. We acquire no perception of it by reasoning about truth, nor about the principles and motives of obligation and duty; but by being elevated above reason, into the life and fountain of reason. It is not a thing to be seen in the understanding, but to be felt in the heart; and to be felt only in so far as we *"put on the new man which after God is created in righteousness and true holiness."* For the natural man, or the natural will of man, does not feel the dispensations of Divine Providence as the dealings of Divine

Love, because he is in enmity against God. The divine love can be manifested to us, as such, only in proportion as we put away our own desires, and are thus able to say *not as I will, but as thou wilt*. And this change of our wills, which is so essential, and is indeed the sole aim of revelation, is to be effected only by our obedience to the commandments. We cannot by any effort of reason change our own wills; but our Lord has revealed our duty in his Word, and, while we are conforming to his commandments, he will order and arrange all within us. *If a man love me, he will keep my words; and my father will love him; and we will come unto him, and make our abode with him.*

“In proportion as a man comes into this view of the divine providence which results from obedience to the commandments, his life will become a stream of uninterrupted joy. He is no longer anxious and perplexed about things beyond his controul; for he is content to resign them into the hands of *Him who knoweth that we have need of these things before we ask him*. He has learned to *seek first the kingdom of God and his righteousness, and all these things are added unto him*. Thus he is no longer subject to disappointment, for he has ceased to anticipate. He finds his duty in the present, not in the future; and the performance of it leads his contemplations to that kingdom which is within him, not to that which is without. Whatsoever he asks, he receives; for his desires do not press forward, but inward: thus he asks all things in the name of the Lord. In the course of Divine Providence, he is borne onward, as by a stream. To him, *the morrow shall take thought for the things of itself, for sufficient unto the day is the evil thereof*.

“All this wonderful change is effected, and is to be effected, only by yielding our own wills to the will of the Lord. The divine providence is over all. *The Lord maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust*. The difference consists in this, that the one receives, acknowledges, and endeavours to co-operate with the influx from the Lord, the other rejects, denies, and resists it; and while he strives against the Lord, he finds it is *hard to kick against the pricks*. Hence, he assumes the idea, that the Lord is a *hard master, reaping where he had not sown, and gathering where he had not strawed*. Alas, how does he deceive himself! He is judging his master's service to be hard, without having tried it. All the hardness and difficulty consists in renouncing his allegiance to his old master. *Ye cannot serve God and mammon*. But the service which God requires, is love; love, that is consistent only with a state of perfect freedom. If, therefore, we find the yoke

*of the Lord is not easy, and his burthen is not light, (we have his sacred Word for it, that) it is because we have not taken it upon us."**
C.

SWEDENBORG'S DOCTRINE OF CRANIOLOGY.

To the Editors of the New Jerusalem Magazine.

GENTLEMEN,

In a periodical work, called "*The London Medical Repository and Review*," published January 1st. p. 92, is the following singular paragraph, which is copied verbatim; and if you have room, I shall feel obliged by your inserting it in your next number.

I am Gentlemen,

Yours truly,

ABRAHAM JONES LE CRAS.

"The following observations, which we have accidentally met with in an old volume of the *Goettingische Taschenkalender*, will be considered by some as another confirmation of the truth of the saying, that "there is nothing *new* under the sun." Without supposing that Dr. Gall borrowed any of his notions from the source here indicated, it is interesting to observe how similar were the views entertained by the Swedish Theologian on the influence exercised by the different parts of the brain upon the form of the human skull.

"Captain F. Walden published at Copenhagen in 1806, a biography of the celebrated Swedenborg,† along with some extracts from his writings. It is very remarkable, as is shown by this work, that the distinguished Swede, about 50 years previous to Dr. Gall's theory, should have entertained a very similar opinion. The following are the words of Swedenborg:—

"Every man that is born has a disposition to all sorts of evil, which must be checked by education, and, as far as possible, rooted out. This is first to be attempted by correction and punishment, then by good society and example, which lead to imitation, and at last good is secured upon a true and reasonable religious

* The above article on Divine Providence is taken from No. 1, of a periodical Work, entitled "*The New Jerusalem Magazine*," published in September, 1827, at Boston, America. The contents of this Number are:—Advertisement—Thoughts on Revivals of Religion—Thoughts on the Divine Providence—Illustrations of Scripture—Unitarianism and Orthodoxy, a Review of Dr. Channing's Discourse, &c.—Nature and efficacy of True Prayer." The work is printed in 8vo. and contains 32 pages. We rejoice much at the appearance of this *New Jerusalem Magazine*, and we sincerely hope that the Editor or Editors whoever he or they may be, will be always actuated by liberal and impartial principles which can alone secure the success of the Work. *Editors.*

† The title of this interesting work is "Assessor Swedenborg's Levæet, Adskillige Udtog af samme Skriver nogle blandede Tanker, tilligemed Swedenborg's System i kort udtog." Kjøbenhavn, 1806.

root. When these conditions are all observed, it is indicated by the beautiful skull of the individual. On the contrary, should the education be neglected, or no sudden misfortune nor opposition hinder the first outbreakings of evil or disorder, the evil afterwards becomes habit, and produces peculiar wishes both in design and practice, which cause the formation of a badly shaped skull. The cause of the difference of skulls, in such cases is this: the peculiar distinctives of man, will and understanding, have their seats in the brain, which is excited by the fleeting desires of the will, and the ideas of the intellect. Near the various spots where these irritations produce their effects, this or that part of the brain is called into a greater or less degree of activity, and forms along with itself corresponding parts of the skull."

Reviews of Books.

The British Youths' Minor Spelling Book, or an Introduction to the Art of English Reading, in five parts, being carefully adapted to the use of regular Day Schools, as well as Sunday Schools. London: sold by T. Goyder, &c. printed and published by J. Reud, Hastingden. pp. 72. Price 6d.

THIS little Work seems well adapted for the practical use of schools as specified in the title; it is systematically drawn up, and regular in its appearance, which is a considerable recommendation to any elementary books designed for youth.

The author says, in his short preface, that "*practical utility*" is the object of the Minor Spelling Book; which character we think it is well calculated to sustain. "The British Youths' Minor Spelling Book," price 6d. is an enlarged edition of a prior useful little work entitled 'The British Youths' Universal Primer,' price 3d. We are also told, that 'it is intended as soon as convenient, further to extend the excellent system herein adopted, which is so evidently calculated to promote the scholar's improvement, to a third and still further enlarged edition, to be entitled, 'The British Youths' Universal Spelling Book,' price 1s.

Those parts of the present work, where any thing of a doctrinal nature appears, are written agreeably to the principles of the New Jerusalem Church; but from necessity doctrinal points are but very briefly and slightly touched upon, because the work seems designed for general adoption in both regular day schools and Sunday schools of different denominations. The few short prayers, graces, &c. at the end of the book are written with a degree of propriety seldom observable in works of this kind. 'The tables and lessons are progressive and systematic; and so arranged that spelling and reading may be practised simultaneously without turning backward and forward in the book.'

The author of the two above named little elementary works, we understand is the Rev. T. Pilkington, who, it appears, from some prudential motive or other has withheld his name from the public, perhaps, judging that religious prejudice might hinder the local circulation of these school books. The first edition of the '*Universal Primer*,' seems to have been speedily sold, which is ample testimony to the merits of a provincial publication, and we hope the same success will attend the sale of the '*Minor Spelling Book*.'

Judicious elementary works are of great importance to the rising generation, and though the writers of our church have hitherto mostly confined themselves to religious subjects, yet we hope the time will arrive, when works on education, literature, science and art shall laudably engage their attention; but in this respect every thing must appear in its own due season.

Miscellanea.

DIALOGUE BETWEEN A MINISTER AND AN ENQUIRER.

(Continued from page 508—1837.)

Enquirer. Be so kind as to illustrate and confirm these views by other portions of the Divine Word.

Minister. It will be easy to do so: but you cannot be unmindful; that according to this chapter, the fourth day had arrived before the creation of the sun, moon and stars, from which all light to this world is now derived. This is calculated of itself to convince the enquiring mind, that what is here related may possibly have a sense different to that which appears in the letter. Taking the relation according to the literal sense, it is difficult to see why their should be evening and morning at all, if the light was miraculously produced: If light was necessary for the world in its then state, and it was not yet convenient to create the sun, moon, and stars, judging from our scanty knowledge of things, the reason of alternation of light and darkness does not appear. Besides, if the letter be strictly followed, the sun, moon, and stars with the space in which they move and exist, constitute the heavens in the common acceptation of the term, and therefore if the heavens and the earth were created the first day, the sun, moon and stars, were then created; so that something like a contradiction, appears in the narrative thus understood. In such confusion and contradiction we must expect to be involved, on departing from the true mode of interpretation.

Enquirer. You have already alluded to this incongruity, of which I have not been unmindful, and anticipate from the explanation of it, the removal of the apparent inconsistency; but wishing as I advance in this new knowledge to have every step made sure by the Word of God, I therefore requested you would confirm me in the advance I have already made, by a reference to other portions of the Divine Word.

Minister. That light has respect to truth or faith, is evident from the following passages. "Light is sown for the righteous; and gladness for the upright in heart." Ps. xvii. 11. Where righteousness or goodness prevails in the heart, the understanding will be sure to be illustrated either in this world or the next, with truth or light. Again in the same Psalm, verse 4. "His lightnings enlightened the world; the earth saw it, and trembled." Where lightnings denote the enunciations of divine truth, the earth, the church to which perception thereof is given, accompanied with fear in proportion as in or by light its impurities are discovered. Again, in Isaiah. "To the law and the testimony: if they speak not according to this word it is because there is no light in them." viii. 20. Where light is evidently the same with a correct understanding, derived

from the law and testimony, or the word and doctrine from it, and its spiritual and literal sense. "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter." Isaiah. v. 20. Those are here denounced who falsify the Word, and thence teach false doctrines, and thereby confirm an evil life under pretence of good; making that to be good which is not really so, and that to be evil which is really good. This is the case when charity is not considered essential but ornamental to the man of the church, and when nothing is accounted saving but faith only. From this passage too, it is evident, that darkness in a spiritual sense, is in consequence of the absence of truth, or its non-reception: those who are in the former state are either in a state of infancy previous to instruction, and the commencement of regeneration, or in a state of ignorance in consequence of not having been instructed in genuine doctrine from the Word. Those who are in darkness in consequence of being in the non-reception of truth or light, are such as think falsely from, and in favour of a principle of evil. This is a darkness of the most awful kind, agreeably to the words of the Lord: "If the light which is in thee be darkness, how great is that darkness." Matt. vi. 22, 23. When that which is really false, and favours that which is evil, is called light, and forms the principle of action; how great is that darkness, which must, in the nature of things, increase in proportion as it is confirmed by fallacious reasonings. "This is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God." John iii. 19, 20, 21. No explanation is necessary to show that in this passage light is truth, and darkness error, or that which is false. The Lord, therefore, as being the source of truth, and the true light that enlighteneth every one, is called the "Light which shineth in darkness, and the darkness comprehendeth it not, and that in him was life, and the life was the light of men." John i. 4, 5. When Simeon took him up in his arms, he called him "A light to lighten the Gentiles, and the glory of his people Israel." Luke ii. 32. "The people, which sat in darkness, saw great light; and to them which sat in the region and shadow of death, light is sprung up." Matt. iv. 16. The Lord himself, being the fountain of light and truth, those who followed him as his disciples, he called the "light of the world." And commanded them to let their light so shine before men, that they might see their good works, and glorify their father which is in heaven. Matt. v. 14, 15, 16. These passages you will deem sufficient, on the present occasion, to show you that in the language of the Word, light denotes spiritual light, which emanates from the Lord; being in its essence, essential wisdom, from which proceeds the divine truth, by which man is enabled to believe with his heart unto righteousness, the things which it hath pleased the Lord to reveal unto him. Light, in the Word, signifying the divine truth, it is hence that states corresponding to morning, mid-day, and evening, take place with the man of the church, according to his reception of it. "Weeping may endure for a night, but joy cometh in the morning." Ps. xxx. 5. Night is the time of obscurity, and temptation, when there is affliction and sorrow: morning is a state of illustration, and relief and joy in consequence. "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up." Ps. v. 3. "God is in the midst of her; she shall not be moved; God shall help her and that right early." Ps. xlii. 5. "Like sheep, they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning." Ps. xlix. 14. "But I will sing of thy power, yea I will sing aloud of thy mercy in the morning; for thou hast been my defence and refuge in the day of trouble." Ps. lix. 16. "The watchman said, the morning cometh, and also the night; if ye will enquire, enquire ye; return, come." Isa. xxi. 12. From these passages, it is evident, that morning is a state of mind illustrated by divine truth, and consolation after temptation.

[To be continued]

CATECHETICAL INSTRUCTION.

In the valuable collection of Hymns, published for the use of children, according to the principles of the New Jerusalem Church, there is a series of twelve verses at the end of the work in which the leading articles of Faith of the Lord's true Church are thrown into appropriate metre. Whilst hearing my own children recite these verses, a thought struck me, that, if, in addition to the mere recital of them, they were catechetically used, by way of question and answer, it would tend more fully to excite the thinking faculty, and thus make a deeper impression upon the mind; which idea, was no sooner conceived than adopted, and thinking it to be at once, both an easy and a pleasing way of more effectually conveying instruction, upon so important a subject as that of the true Christian religion, I subjoin the plan for your inspection, and if you deem it likely to be useful, you will perhaps insert it in the pages of your esteemed publication.

QUESTIONS.

1. As there is a Great and Holy Lord God by what names do you acknowledge him?

2. What is the nature or essence of that God who has existed from eternity?

3. If you acknowledge this Divine Being as God and Creator, what did he make?

4. As God is so great, powerful and good, how far does his providence and reign extend?

5. For what end, besides the performance of uses on earth, did the Lord create man?

6. What was the state or condition of the human race when first created and made?

7. But as mankind trusted to their own wilful and selfish wisdom, and so eat of the forbidden tree, what was the consequence of such disobedience?

8. As by disobedience the human race fell from holiness, what was the further consequence of their self-sufficiency, and abuse of their free-will?

9. When through successive ages sin and wickedness had greatly increased, was Jehovah unmindful of the fallen state of his creatures?

10. When God saw the sinfulness and misery of mankind, what did he do to redeem them?

11. In what adorable character did God incarnate or the Word made flesh appear?

12. And what did he effect for us in that holy character of a Redeemer?

13. What effect had infernal opposition and temptation from hell in respect to our redemption?

14. When the Lord admitted influx from the hells into his human principle, and so fought against them, what was the consequence?

HYMN.

1.

1. JEHOVAH, JESUS, GOD above,

2. Whose nature is essential Love,

3. Made all the universe contains,

4. And over all his wisdom reigns.

2.

5. Mankind created for the skies,

6. At first were happy, good and wise,

7. But when from holiness they fell,

8. Sin introduced the power of hell.

3.

9. Jehovah saw his creatures' woe,

10. And came and dwelt in flesh below,

11. As JESUS CHRIST both God and man,

12. He form'd salvation's glorious plan.

4.

13. Th' infernal hosts in vain withstood;

14. His mighty arm their power subdu'd;

15. As the Jews treated the Lord as they had treated the Word, did they destroy him?

16. After the crucifixion what change was further induced in his human principle?

17. Are there one, or two or three essences and separate persons in the holy Godhead?

18. As God is One in essence and in person, is there any thing divine which proceeds from him as a heavenly glory?

19. Of what character are the beams of that sun of righteousness?

20. If the beams of that sun be Light or Wisdom and Love, what do the effect in the human soul?

21. As there is a Trinity in the Lord God the Saviour, is there any thing in man with which it can be compared?

22. What is the first essential in that Trinity?

23. What is the second essential?

24. If the essential principle called Jehovah be the Father, and the Humanity be the Son, whence is the divine proceeding called the Holy Spirit?

25. And what is the divine Influence or Holy Spirit designed to do?

26. What do you believe concerning the shunning of evils, and concerning Charity and Faith?

27. What is the nature of God's Holy Word?

28. What do you believe concerning the internal or spiritual sense of the Word which has been long concealed or but very obscurely discerned?

29. As the Lord promised to come again in the clouds of heaven, which are representative of the literal sense of the Word, with power and great glory, what has the revelation of the spiritual sense of the Holy Word to do with his second coming?

30. How is the Lord received by those of his true church and kingdom?

15. He *continued* when his body died;

16. His manhood then was glorified.

5.

17. In essence and in person *One*,

18. From him proceeds the heavenly sun,

19. Whose glowing beams of light and love,

20. Prepare the soul for bliss above.

6.

21. Like as in human nature we Soul, Body, Operation, see, In Him a Trinity we view, He's Father, Son, and Spirit too.

7.

22. His Godhead *was* the Father own,

23. His blest Humanity the Son,

24. Thence doth the Holy Spirit flow

25. To cleanse from sin, and save from woe.

8.

26. Now if we all our evils shun, As sins forbidden to be done, And charity with faith unite, Our souls will rise to realms of light.

9.

27. God's Word we own is all divine;

All truth and goodness there combine;

28. Its inward sense so long concealed,

Is now to mortal eyes revealed.

10.

29. And thus the Lord is come again, And rears within the hearts of men,

A kingdom that shall ne'er decay,

Where wisdom holds unrivalled sway.

11.

30. His church the New Jerusalem Brings forth the royal diadem, And Him proclaims to all around The King of Kings with glory crown'd.

38. To whom then is all worship to be paid in the heavens and on earth?

38. To JESUS CHRIST, the ONLY
LORD
By all the hosts of heaven ador'd,
Ascribe we glory, honour,
praise,
Far, far beyond our pow'r to raise.

These questions may be varied, extended or contracted, at the pleasure of the proposer, in such a way as may be thought best calculated to arrest the attention of children and youth, or to awaken their intellectual energies, that a sort of rational impression may be made upon their minds, tending at once to lead them into the paths of true religion, and to retain them in the ways of virtue and piety to the end of their pilgrimage on earth. Early religious impressions are precious, the mind is then more tractable and less contaminated than at the more advanced periods of life. The sooner religious principles of truth and goodness are impressed upon the mind the better. Remains may thus more amply be stored-up, and lasting good more abundantly realized.

VIGILANT.

MISSIONARY AND GENERAL CHURCH INTELLIGENCE.

NEW JERUSALEM TEMPLE, WATERLOO ROAD, LONDON.

The Rev. Thomas Geydes, the Minister of the above-named Temple, is now engaged in delivering therein on the Sunday evenings, a course of Lectures on very interesting subjects. The first Lecture which was delivered on January 18, was "On the Fulfilment of Prophecy,—the Descent of the New Jerusalem—and the blessings communicated to the world by such Descent." The second Lecture, delivered January 20, was entitled "The Leading Doctrines of the Christian Religion considered, with respect to the Godhead—Trinity, and Redemption. The Rev. Lecturer previous to his illustrations of these important subjects, made the following candid and open avowal of the source whence he derived his information:—

"We stated in our last Lecture that the blessings communicated to the world by the New Jerusalem; were many and various, some of which we promised to notice as we proceed with our present course; and I may be permitted to state, that all the Doctrines, together with the illustrations of Scripture, which I am about to submit to your notice, are entirely drawn from that perfectly harmonious system of Christian Theology, now communicated to the world by the Descent of the New Jerusalem, and which are contained in the Theological Writings of the Hon. Emanuel Swedenborg, whom thousands at this day, know to be the sound divine—the scientific philosopher—the polished gentleman, and the sincere Christian. I mention this, not merely for the purpose of recommending these Theological works to your notice; but because I am not disposed to arrogate anything to myself, nor to put it in the power of any person to say, that I have delivered Doctrines which to some may appear rational and true, but have carefully kept back the source from whence I have derived all my information. I would not, the Omniscient and Almighty Judge of heaven knows, willingly and knowingly be instrumental in deceiving one soul in the most important matters of religion; and as I am not disposed to deceive others, nor to be deceived myself, nothing, I assure you, but the most ardent and disinterested desire for your eternal welfare, as well as for the acquirement of correct Theological knowledge, could have induced me thus publicly to step forward, with my very inadequate powers, to submit, in this Lecture, these important subjects of Christianity to your serious reflection. All that is asked, is, your candid and patient hearing—this granted—(and I am free to say it always has been in this place) then I shall have done my duty—you will have done yours, and whether you receive or reject, you will do so upon your own responsibility. We can all be instruments in the hand of the Lord, to sow the spiritual seeds of truth

in the human mind; we may all like Paul and Apollos be engaged in planting and watering: but God alone must give the increase, and to Him is most justly due the praise and the glory."

The Lecturer after showing what were the Doctrines of the New Jerusalem upon the Godhead, Trinity and Redemption, concluded with the following address:—

"These, my friends, are some of the blessings communicated to the world by the Descent of the New Jerusalem. The clear knowledge which is now given us of the Lord God of heaven, is the grandest subject of Theology, it is the central sun round which, and to which, all other doctrines revolve and look. We have One God who claims our best affections, whom to worship and adore, is the pride, the glory, and the happiness of the Christian. Stifle not, then, the rising enquiry in your bosoms; for by this method we have been long kept stumbling in darkness and in the shadow of death, when by a little exercise of our rational powers—the very gift of heaven—we might have walked firmly and safely in the light of life. Let no consideration whatever stop our ears, or bias our judgment: but let us all examine calmly and faithfully, then will the light of the Divine Countenance shine upon us and in us, to assist us in our way to immortality, and we shall be finally crowned with perfect happiness in the kingdom of heaven for ever."

The following subjects are to be considered in the course of the present month:—

Feb. 3. An Enquiry into the prevailing Doctrines of Atonement and Imputed Righteousness. In the course of this Lecture, it will be shown that these Doctrines have been much misunderstood, and that the most absurd notions are now circulated and received respecting them, which are, nevertheless, destitute of all rationality and Scripture evidence.

—10. On the Nature of Man, his Death, Resurrection, and entrance into Immortality.

—17. Explanation of Abraham offering up his Son Isaac, and also of Jephtha's Vow.

—24. On the General Deluge.

MANCHESTER AND SALFORD NEW JERUSALEM FREE DAY SCHOOL.

To the Editors of the New Jerusalem Magazine.

GENTLEMEN,

The very extensive circulation which your Magazine obtains in Lancashire, must be my apology for offering remarks merely of a local nature. I wish to offer for your insertion, a brief history of the rise, progress, and present state of our Free Day School. Our Salford friends were the first to propose the establishment of a Free Day School: a general meeting of the societies in these towns was duly convened; the propriety of establishing such a School was discussed at considerable length; the Salford friends were warmly disposed in favour of its immediate establishment; the Peter Street friends generally argued the propriety of postponing it, and among the reasons they advanced were the following;—that the two societies were engaged in the support of Institutions which required all their aid, they had their respective Church debts to discharge, their Sunday Schools to support and extend, and the Missionary Institution to maintain, the wants of which alone were almost incalculable: and they further added, that the great exertions made in London in behalf of Free Day Schools, rendered it almost painful to ask for any part of the Chester Legacy, while our London friends appeared to have so much occasion for it; and though the friends in London, it was admitted, had no right to the whole benefit of the legacy, it was deemed a very proper act of forbearance, to avoid asking for any part of it, until our friends who were ardently engaged in the same good work, had more nearly extinguished their debt: as a further reason for postponement, it was stated that the children of the poor, for whom the School was intended, were usually sent

to work in these towns at so early an age, that there was but little probability of keeping them in a Free Day School for a sufficient length of time, to make a lasting impression on their minds, on theological subjects. In attempting to form a Committee to consider the means necessary for carrying the wishes of our friends into effect, an untoward circumstance arose, the particulars of which it is unnecessary to repeat, which set the matter at rest for some months. The Salford friends did not lose sight of the Institution, it was again brought under the notice of the two societies, and among a variety of reasons adduced for commencing so important a work, Mr. W. Lockett said he had been recently in town, and was happy to find the finances of the Free Day School there, did not require much aid from the Chester Legacy; and he added, that many gentlemen whom he knew, were disposed to support an Institution of this kind more freely than they would support any other. This information induced those who had spoken in favour of postponement, to vote at once without delay in favour of the establishment of the Manchester and Salford Free Day School. I ought to add too, that the Trustees of the Salford Temple, offered the gratuitous use of their School-room; the School in Peter Street was at that time occupied, at a rental of 25*l.* per annum. A Teacher for the School was privately engaged, no announcement being made of the want of a teacher. The School was in a short time too small for the number which sought admission: the boys made great progress, the supporters of the Institution spoke in the highest terms of its utility, its uses were often the theme of warm panegyric, so that it became matter of regret that the School was not larger.* The announcement in your number for Dec. p. 369, of the offer made by the Trustees in Peter Street, of their extensive and commodious Schools has excited warm feelings of gratitude, the extended means thus afforded of instructing a much greater number has been hailed as a most important measure, and when carried duly into effect must be productive of lasting benefit. Peter Street Church is situated amidst a much more dense population than the Temple in Salford. By holding the School in Peter Street, one master only will be requisite, and though he teach no more than are taught by one master in London, he can have both sexes in spacious rooms apart from each other, with separate yards, &c. to each.

D.

SUNDAY SCHOOLS.

SALFORD, MANCHESTER.

The Annual recital of tasks, by the children of the Sunday school belonging to this society, took place in the evening of December 30th. To the philanthropic mind few scenes can present a more delightful aspect than the view of the children of the poor, rescued by christian benevolence from ignorance and degradation; cleanly in their persons and neatly attired, reciting pieces calculated

“————— to rear the tender thought,
To teach the young idea how to shoot,
To pour the fresh instruction o’er the mind,
To breathe the enlivening spirit, and to fix
The generous purpose in the glowing breast.”

The appearance of the children was never more engaging on any former occasion,—the ornamental devices were fewer, and those who spoke were generally of very tender years;—the subjects recited were of great interest and the manner of delivery was at once easy, natural and artless. He who could behold such a scene without feeling the kindest emotions rise in his bosom, might justly suspect that he belonged to “the lower orders” of our species, and that he had a heart of stone indeed. Original hymns of considerable merit, suited to the occasion, were sung in the most delightful strain. The attendance was respectable, but not so great as on former occasions, but the generosity of those present was evinced by a most liberal collection. Great praise is due to the gentlemen who teach

* Further particulars may be found in the Minutes of Conference for 1867.

the children and conduct the general affairs of this school: they have under their care as many children as they can conveniently receive for room. The prudent zeal shewn in the management of this school, will, it may be confidently hoped, soon enable the conductors to raise the means to establish other schools in the populous township of Salford: there can be no doubt but this society would find means to instruct 1,000 children, if teachers could be found to instruct them. In justice to their zeal, it ought to be stated, that many members reside at too great a distance from the township to be able to attend to the laborious duties consequent on the well conducting of a Sunday school; and some of them have been missionary leaders for many years past.

L. M.

WEST HOUGHTON, LANCASHIRE.

Our Sunday school and Meeting are held in one room, but as we have not the benefit of Public Worship every Sunday, but on every other Sunday only, the inconvenience is not so great as it otherwise would be. We hope much from our school,—we trust many recipients will enter into the church through its instrumentality. We suffer much for want of proper school books,—cannot some means be devised by the liberal and active members of the church, in aid of poor country schools? Plans of the best mode of managing a school would be of great use to us who never were intimately acquainted with so important a work; and books most suited for poor children with forms of prayer in accordance with New Church views, would do much for us. To the Manchester Missionary Institution, the Manchester Printing Society, and the New Church in Peter Street, Manchester, we are much indebted for the advantages we now enjoy,—and as we are all extremely poor, we hope we shall be excused for soliciting the means to make known the heavenly doctrines of the New Jerusalem, as far as our very feeble ability will permit. Your notices of Sunday Schools have induced us to make our case known, through the medium of your excellent Magazine, to which we most cordially wish success. W.

RADCLIFFE, LANCASHIRE.

The New Jerusalem Sunday School at this place was erected in 1814, and will hold conveniently more than 300 children. Upwards of 250 are now taught to read, and occasionally 50 are taught to write. The teaching is done by those who enjoy the luxury of performing useful services gratuitously; among these harmony prevails; the love of use for its own sake appears to actuate all. In the evenings of Monday and Saturday, adults as well as children are taught to write, and have books &c. provided for them. Your useful Magazine we trust will continue to countenance and support these valuable institutions,—and we confidently hope that A Sunday School Union will soon be established for the purpose of providing suitable books at a lower rate than single societies can, and thus facilitating the great object we all have in view.

Every one admits the difficulty which exists in making the new doctrines duly known to adults: it is therefore our duty to prepare the infant mind for the seed of heavenly truth, before hereditary prejudices have imprisoned it. To this noble object we hope the members of the New Church throughout the kingdom will unceasingly direct their attention; bearing in mind this heavenly truth, that the kingdom of heaven is a kingdom of uses.

J. T.

MEETINGS IN FEBRUARY.

THEOLOGICAL MEETING FOR ENQUIRY,

Held in the New Jerusalem Temple, Waterloo Road, on every Wednesday Evening at 7 o'Clock,

SUBJECTS FOR CONSIDERATION IN FEBRUARY.

Feb. '6. What is the Scripture doctrine of the Godhead?

- Feb. 13. How is the doctrine of a Divine Trinity to be understood?
 26. Whom do the Scriptures declare to be the God of heaven and earth?
 27. What are we to understand by the *Serpent*, which, by his subtil reasonings, effected the Fall of Man?

VISITING COMMITTEE,

Connected with the New Church Society, Waterloo Road.

- Feb. 12. At the house of Mr. Wardle, No. 30, Queen Street, New Cut.
 To assemble to tea at half past 6 o'Clock.
Subject.—EZRAIEL xxxvi. 37.

VARIETIES.

HISTORICAL, PHILOSOPHICAL, SCIENTIFIC, AND LITERARY.



LETTER PADLOCK.

A very curious and ingenious lock solely manufactured by a Mr. J. Moseley, of Douglas Street, Vincent Square, Westminster; of which the above engraving is a true representation, is an excellent little safeguard well adapted for cash-boxes, desks, or for the keeping secure and unseen any private papers, manuscripts, or other documents. This lock cannot be picked, for it has neither key nor key-hole. When the lock is shut it has not the least aperture in any part: it is made of brass with a steel shackle; and when locked none except the person who locked it (or he to whom he tells the secret) can possibly open it, without breaking it to pieces, which would require very considerable force. The construction of this lock is so simple, that it can never get out of repair; and there are from fifty thousand to upwards of three hundred million changes, or ways of *locking* and *unlocking* it, which renders it impossible for any to open it but the person who locked it.

The above engraving is a representation of a lock containing four rings, each ring contains all the letters of the alphabet; so that if you wish to make your desk secure under the name JOHN, you must, when the lock is unlocked, screw off the end that admits the steel shackle: the columns, with the rings containing the letters, will then take off. Under each letter is a small nick, and on each roller a pin—place the letter you wish upon the small pin. Thus JOHN being the word chosen for the key, must be placed in a straight line with the two notches, thus: —J O H N— (see print;) when it is so locked turn the rings round in a careless manner, so as to alter the position of the rings, and thereby to separate the word JOHN: this done the lock can never be opened, until, by turning the rings the word JOHN come in a line with the two marks, thus: (—) as above described; the right side then slides out and admits the steel shackle to rise. This lock can be made to open at any word of four letters; which will show what an immense number of changes may be made in locking it. It may be locked at SARK, GOOD, MANY, LOST, JACK &c. or with any word you please of four letters. The person locking must be careful to remember the word which forms his key, for if he should forget it, the lock cannot be opened except by breaking it to pieces. We have also one before us, that contains six rings, the key of which we have made to consist of the word —LONDON— precisely the same rule is to be observed with this as with the one already described. The locks are handsomely made of brass and are, we believe, from 2s. to 16s. each.

INSANITY.

Insanity, idiotism from birth excepted, is the most frequent between 30 and 40 years of age, less between 20 and 30; still less between 40 and 50; less again between 50 and 60; in a smaller number between 10 and 20; and very rare after 60. Very young and very old people are hardly known to become insane, properly speaking. Thus the manifestations of the mind are the most liable to derangements when they are the most energetic, and this is the case when the cerebral organization is the most active. From this it follows that, as the Soul or Mind of man cannot suffer, or be impaired, by age, *Insanity*, which depends on age, is the result of corporeal causes. *Dr. Spurzheim on Insanity.*

GERMAN LITERATURE.

Two treatises have recently been published; the one by M. Humboldt,

on the travels of Messrs. Ehrenberg and Hemprich, in Egypt, Dongola, Syria, Arabia, and the eastern parts of Abyssinia, during the years from 1820 to 1825; the other by M. Kupfer on crystallisation.

LITERARY CURIOSITY.

Among the school books of the Chinese, there is one which contains exactly one thousand characters. It is a metrical composition, with eight characters (or words) to each stanza. But the most remarkable circumstance is, that the same character is not repeated from the beginning to the end of the book; so that the learner who understands these few pages well, knows one thousand distinct words, which is one fourth part of what is necessary for ordinary purposes. Query, in what other language shall we find one hundred and twenty-five stanzas without a single repetition of the same word?

POETRY.

HYMN.

THOU, Mighty Prince of Peace!
Thy Love we gladly own,
Our grateful songs shall never cease
Thy mercies to make known.

What can we ask for more,
Than from thy presence flow?
For joys divine—a goodly store—
Refresh the church below.

Celestial Clouds most bright,
Distil their honey dew,
To fill our souls with sweet delight,
And our weak pow'rs renew.

Bright truths are freely giv'n
To tune our tongues to praise;
While love divine—the life of heav'n—
Our pure affections raise.

From state to state we press,
Intent on higher good;
We journey through the wilderness,
While fed with angels' food.

—X.

THE
NEW JERUSALEM MAGAZINE,

AND

Theological Inspector.

MARCH, 1828.

ILLUSTRATIONS OF SCRIPTURE.

Taken from the American New Jerusalem Magazine.

JOHN xi. 21—26.

Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died; but I know that, even now, whatsoever thou wilt ask of God, God will give thee. Jesus saith unto her, thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die.

THE ways of providence are dark and mysterious, because we cannot look into futurity and see what is to come; and therefore we cannot see the necessity and use of present dispensations. And the reason why we are not permitted to see into futurity, is because we are not made to be idle spectators of divine providence, but to be the subjects of it. The end of providence is to reform and regenerate men—to make them true and good. This is the principal, ruling end; all other things are means, subordinate and subservient. Since we are the subjects of divine providence, and the changes are to be made in us, we are naturally incapable of standing aloof and viewing them with indifference, or as topics of curious speculation. And since the end of divine providence requires that we ourselves should be changed, we cannot distinctly perceive the design and use of present dispensations until the change is effected, until our evil loves are loosened and removed, and new affections are implanted; so that we can see them from that state of mind which they were designed to produce in us.

No. 3.—1828.

E

"In the mean time, it is necessary for us to have faith in the Lord, that he will, in his merciful providence, order all things for our real good, though they may for the time appear otherwise. This faith is necessary for us, because it is the only means of bringing forth to ~~our view that divine goodness which is hidden~~ within the dispensation. Affliction, without this faith, may serve to restrain our evils, but it cannot remove them, and introduce and implant within us good affections, and thus accomplish its design. It is by faith that we are led to see that afflictions are permitted of providence and intended for our good—that we are induced to look into ourselves and see why they are necessary. It is by faith that we can shun the evils which are then manifested to us, and thus prepare the way of the Lord—the way of that goodness which the Lord is endeavouring to implant in us.

"Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died." These words of Martha imply that she thought the Lord had been absent, and that she could not believe that, if he had been present, he would have permitted her brother to die. She had loved the Lord, and she had perceived that the Lord was good to her; but she had no idea that it could be permitted of a merciful providence, or that it could in any way be good for her, for her brother to die. Hence it was that she supposed that the Lord was absent; and that, if he had been present, he would not have permitted it.

"Thus it is with all of us, in our present impure love of the Lord, in our imperfect faith that he is good, and that his providence is merciful; for, while our love is so impure, and our faith so imperfect, many things must occur unto us, in the course of providence, which are not agreeable to our wishes; and, when such things do occur, we cannot but suppose that the Lord is absent, for we do not see in the dispensation that goodness which we imagine to be in him. For the providence of the Lord does nothing to confirm us in the persuasion that we are now good—does nothing to make us satisfied with our present attainments; for the providence of the Lord is the providence of Him who is perfect—of Him who is goodness itself. The providence of the Lord, therefore, from its internal and essential nature, tends to make the just more just, and the holy holier. From its very nature, it endeavours to give unto him who hath. "The branch that beareth not fruit, He taketh away; but every branch that beareth fruit, he purgeth, that it may bring forth more fruit."

"There is something in this view of divine providence which may, and, in certain states of the mind, will affect it with melancholy approaching to despondency; for we are apt to ascribe

merit to ourselves, and to view our attainments with self-approbation, or to look forward to certain points of apparent perfection, which, if gained, would make us happy for ever. Hence we cannot bear to think that generation after generation of good affections and states must pass away, and still that we should find nothing permanent, no place to rest. And there is one thing here given to alleviate the pain, and to dispel the shades of melancholy; which is, that the goodness we have already received, or may now have in view, is really good, so far as it is seen and confessed to be of the Lord—as it is thus united in the bonds of love to goodness itself, and receives its life from the fountain of life. But still this consolation is accompanied with a warning, that what we have called good, or do call good, is no longer so than while we perceive that it is from the Lord, and feel that He is in it; so that we must regard all that we enjoy and call good, *as conditionally so*; that is, it is good, provided there be within it a wish to become better; provided there be within it the purging, purifying, vital principle of divine love, which is perpetually casting off the lifeless bark and external shell of that which we have, and opening and bringing forth the interior, the purer, the living. We are then only in the grace of God when we are willing to grow in grace.

“Martha represents those who, whatever may be their present state, wish to become still better; who therefore do not dwell with self-approbation upon what they now are, or now have, but are desirous of becoming more fully receptive of divine goodness, which is goodness itself. Therefore she says, *But I know that, even now, whatsoever thou wilt ask of God, God will give thee.* She has so much faith in the goodness of the Lord, that she cannot ask for the restoration of her brother, for she believes that whatever is good will be provided. Dictation could proceed only from distrust. And she herself too has undergone a change since the death of her brother. The exercise of her former affections having been so long suspended, they have become visible. She sees their want of spirituality, of vitality. In her sight, they are thoroughly dead, and therefore offensive, like the body of him upon whom they rested. She does not ask that her brother may be raised from the dead, but she hopes that the dispensation may, in the ways of a merciful providence, be productive of good; that it may be sanctified to her; that it may promote her spiritual good. Therefore she says, *But I know that, even now, whatsoever thou wilt ask of God, God will give thee*; thus leaving it entirely to the mercy and wisdom of Him who is the way, the truth, and the life, to determine how the present affliction should be converted into a blessing.

“Jesus saith unto her, thy brother shall rise again.—By which is signified, that her very brother, he for whom she had been mourning, would yet again be the object of her affections, but of new and more spiritual affections. Thus her brother would rise again to her.

“Martha saith unto him, I know that he shall rise again in the resurrection at the last day.—But this did not entirely satisfy her ; for she was in a state of mind to require something more ; and she represented those who do not need to look forward unto the resurrection at the last day in order to see the use of the things which they suffer here ; and who, being more intent upon growing better now than of being received into heaven hereafter, are therefore permitted to see the ends of providence before that final consummation ;—who regard the providence of the Lord as their teacher, their leader, and their regenerator and saviour, which does not purge us for the sake of the suffering which it occasions, but that we may be pure. And, as their own desire is to be purified, the darkness with which divine providence is to the worldly eye involved, is in a great degree dispelled, and the misery which certain dispensations are apt to produce, is greatly alleviated ; for, by our having the same end in view for ourselves that is designed by providence, we can see the intentions of providence, so that it is no longer dark, and we can see that it is merciful, so that our misery is diminished, if not removed.

“But to those who do not desire to grow better, the providence of the Lord, like the Word of the Lord, comes in parables. Their minds being occupied merely by the concerns of this world, they have no desires coincident with the designs of providence—no affections which can be reconciled with the ends of providence. They do not look into themselves to see what their evils are—do not desire to have them removed, and therefore know nothing of the good which would flow in upon their removal ; and consequently all the efforts of divine providence to remove their evils, and to implant good affections, appear to them dark and malevolent,—dark, because opposed to what they call light, and malevolent, because opposed to their wishes.

“But they who are represented by Martha, have not only a general faith that all things will finally terminate in good,—as that the dead will rise again in the resurrection at the last day,—but they have also a particular faith, which is more or less clear according as the divine ends have become their ends, that present events are designed to effect present good. They have approached so near unto the Lord and his providence, that they begin to discern the particulars of which the whole is composed ;

they have passed through the clouds and darkness which surround the throne of Jehovah, and begin to perceive the justice and judgment upon which it is founded.

*"Jesus saith unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die.—*Our Lord calls himself the resurrection and the life, because he is continually raising man from one degree of spiritual life to another. And as a resurrection implies a previous death, so the reception of new life implies the extinction of that which preceded. There is, in the process of regeneration, a perpetual succession of death and resurrection, of fall and spring, of evening and morning. As it was by going and returning that the flood subsided from off the face of the earth, so it was according to the same fluctuation and succession that the dry land appeared. As all things in nature are, in their growth and progress towards perfection, perpetually casting off the more external covering, and unfolding that which is new, so it is with all things in man, and also with the man himself.

"But it is to be observed, that the inward vital principle, the life, does not die; but only its external form, or body; and that this is cast off by the expansion, development, and maturity of the inward life. The body may be cast off, and a more spiritual appear in its place, but the life itself is only the more fully brought forth to view. Thus all the principles which govern our conduct, all our affections and thoughts, are, as to their essential life, from the Lord, who is the resurrection and the life; but they receive their forms, or bodies, from ourselves. They are as they descend into our minds, clothed with something selfish and worldly. Honesty is embodied in the best policy; rectitude, in expediency; truth, in a name for veracity or rationality; charity, in the desire that our neighbour may love us; great uses, in a great name, or in great profits; and heaven, in a glorious reward. Thus there is an indefinite number of forms, in which the same principle may appear in our progress; and we are continually ascending from one to another. The inward vital principle of honesty, of rectitude, of charity, and of use, is from the Lord. It is the influx of his love and wisdom through the interiors of the soul. But the body of it, the form, the mode of its operation, is from ourselves. We receive it, and it operates within us, according to our state. It is from above; but we explain it, we annex the motive to it, and we execute it. The power of the Highest overshadows us, but we give the body. Thus the principles of heavenly life, the laws of God, are born in us, receiving a form accord-

ing to our state. But, as we obey them, in adherence to their spirit, the external, selfish, worldly forms which we give them, will successively die and be removed, and that which is within, and from within, will come forth in its own essential innocence, truth, and omnipotence. They descend into us for our redemption. We are permitted to understand, to explain them according to our own state and character. But if, in the course of our obedience to them, we receive any thing of their spirit; if we acquire any affection for them in themselves; they will gradually put off whatever they receive from us, and shine forth in their own brightness, and be glorified with the glory which they had before they came into our world.

These acts of putting off the externals, these deaths, or divestures, are at first attended with pain and anxiety; for the bodies of truths are all that we have given them, all that we regard as belonging to us, all that we have had any affection for, all that we have communicated to others, all that we have confirmed, and contended for, all that we feel any personal interest in, or feel responsible for. It therefore requires in us the exercise of much self-denial to give them up and relinquish them. And we can by no means be reconciled to the separation, but by previously being affected with their spirit—with that internal vital spark of them which is from God, and can never die. And we must be affected by it in such a degree as to feel in unison with it, and sympathize with it, and even desire to co-operate with it in casting off all that we have of ourselves superinduced upon it,—all that is born of bloods, of the will of the flesh, and of the will of man,—and then to receive it and behold it as it is, born of God. This is at first painful; but the very pain is itself instructive: for by it we learn, and we are persuaded to make no likenesses, no graven images; to have no other gods before Jehovah; to give no form to truth which is not of truth—to circumscribe it in its infancy; to perpetuate the covenant—to perpetuate its birth and descent for ever. Then, although truth will still, in its descent come into a form according to the state of our minds; and although these forms must consequently for ever be imperfect, and therefore will need to be put off as we advance; yet we shall not be tenacious of them, but can part with them without pain or regret: for it was not the form that we valued, but the truth, and the spirit of truth.

“Natural death, when taken in connexion with its pains and its terrors, represents that change of life when the forms which we have of our ourselves wilfully superinduced upon the truth, are separated from it, and we are thenceforth affected by its spirit,

and are willing to receive it as it is. Hence it is that life and progress in heaven are not painful. And hence it is that, even in this world, those who rest in that which is from above, and are therefore willing that what is derived from themselves should be put off, can view the separation without pain and regret; for they are in union and sympathy with that which cannot suffer, nor die. They believe that it is the spirit which quickeneth; that the flesh profiteth nothing; that the words of the Lord are spirit and are life: and, believing this, they are willing that every thing which is from beneath should be removed; that the dust should return to the dust, and that the spirit should return to God, who gave it. They believe that nothing of spiritual communion is interrupted by death. They believe that the Lord is the resurrection and the life; for they hear a great voice from heaven, saying, "Blessed are the dead who die in the Lord from hence forth. Yea, saith the spirit, that they may rest from their labours; and their works do follow them."

ILLUSTRATIONS OF SWEDENBORG.

IN LETTERS TO A FRIEND.

MY DEAR FRIEND,

ACCORDING to my promise, I take up my pen to illustrate a few of those doctrines which distinguish the works of Swedenborg. And without wasting time I commence with the following, that *The ruling love of every man remains with him after death.* Hence it follows, that, if in life the soul has loved holiness, that love remains in full force when it is released from the body; and as love is always accompanied by *desire*, and desire naturally leads to *conjunction*, the immediate effect of that love on a departed spirit, is an association with holy beings, and an union with God, who is the Fountain of holiness. Whatsoever a man loves, whether it be sinful or holy, that object he desires. The drunkard whose love of intoxication overcomes his reason, ardently longs for a repetition of his intemperance, and this leads him to the tavern as to that place where he can enjoy the object of his wishes. The man whose love of money drives him to the gaming house, is constantly looking forward with desire to the dice and to the gold, and this desire draws him onward to the scene of his disgrace. And the debauched rake whose lust prompts him to the seduction of innocence, wishes nothing so much as the opportunity of gratifying his inclination, and is by these wishes led into conjunction with those persons and places,

among whom, and in which, he is most likely to succeed. The same union of love with desire and its effect in associating the mind with objects similar to its nature, might be traced through every occurrence, and among every class of persons in life, but these are sufficient to prove that there is no love, of any kind, but has its associate desire, and that to separate desire from love is to destroy it altogether; while, to separate union from desire, is equally impossible, since whatever a man loves, and desires, with that object he is joined, if not in body, at least in spirit. Hence the force of our Lord's words, "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart," for the love of adultery, and the desire of committing it drive forward to the act, and it is not the outward act, but the inward love and conjunction which constitute the sin.

The same may be said of holy love. The man who loves truth; has an ardent wish to possess it, and the wish leads him to those writings and into those companies where it is most likely to be found. The Christian, who loves holiness, strongly desires to be holy, and the desire begets an immediate union with whatsoever is holy. It may therefore in every case be laid down as a fixed principle, that love, desire, and conjunction are as inseparable as fire, heat, and light, that love cannot exist without desire, nor can desire cease to lead to an association with the desired object.

Now the spirit of man is composed of *loves* and *aversions*; I say loves in the plural, because although there is always in the soul, one principal affection, the love of good, or the love of evil; yet each of these is spread out and divided into numerous subordinate affections, which depend upon the ruling love as the branches of a tree upon the root, or as the streams of a river upon its fountain. The love of holiness descending from God as its source, flows to every object on which his Image is impressed. From the holy love of a Christian, springs the love of his family, as portions of his own spirit, and heirs together with him of eternal glory: the love of his country, as that part of mankind with which providence has immediately connected him; the love of the church as the habitation of God's holiness—the love of the world as the object of his Father's continual mercy and care; and the love of angels as those who are in a more eminent degree vessels of holiness. Nor does his love stop here; it descends even to inanimate objects: the whole circle of nature engages his affections: the glories of the heavens—the beauty of the earth—the wonders of the deep are to him so many representatives of the immensity, the providence, and the eternity of his FATHER; and as the works and images of his glory, he loves and admires them.

Another ratification of ~~this~~ love, enters his conduct.—He loves *Truth*, for God is the *Truth*: he loves *meekness*, for his Saviour was meek: he loves wisdom, for his Father is the *ONLY* wise God: he loves to benefit others, for God is merciful to all: he loves prayer, for it draws him closer to his *Refinement*; and he loves the Scriptures, for they are the voice of God, the *Duty* speaking and joining himself with man.

And to these loves which constitute the very essence of his spirit, there is invariably added opposite *aversions*. He hates evil, and hence every thing that is evil: he hates sins, and hence every line of conduct, and every desire which is sinful. And without entering into every particular, we may with truth observe, that as he loves holiness, so he hates every thing which is opposed to holiness.

Reverse the picture and you behold the loves and aversions of a wicked unregenerate man. The love of sin is in him the ruling principle, and this love descends to every thing which is congenial with itself. He loves the company of sinners; he loves sinful conversation; he loves sinful and improper actions; and in the same degree he has an aversion to good, to holiness, to holy persons, and to holy conduct.

Now such as man forms himself *here*; such is he fixed and remains hereafter. There is not one passage in the Bible, which tells us that in the other world the inward and ruling affections of any man will undergo a change. "He that is holy must be holy still, and he that is filthy must be filthy still." The only alteration which death can make upon the spirit, is to give those loves and aversions greater scope, and a wider range: to exalt the love of the holy, and to extend the miserable passions of the wicked. For if it be in any sense possible for death to change the primary love of man; then for ought we can tell the *wicked* may lose their love of evil, and consequently become holy, a position at variance with sound reason as well as with Scriptural Christianity. "The Ethiopian will not change his skin, nor the Leopard his spots," and our probation here, does not lead to probation, but to fixed and determinate issues. Whatsoever therefore the spirit of man loves here, with that he will be joined by love hereafter, for death alters not the affections; and the contrary cannot be maintained without destroying the certainty of holy blessedness, and sinful misery, and thus overturning the foundation of all religion.

But a harder question, and one which is calculated to perplex those who never seriously reflected upon the subject is this:—Will the love of the Christian after death be directed towards

each and all of those objects upon which in this world it is sub-ordinately placed? To set this enquiry in a proper light it will be necessary to lay down two propositions.

First—That the love of a Christian towards those objects on which it is subordinately placed, is in itself *innocent and holy*. And

Secondly—That nothing which in itself is holy, will be destroyed by death, for that the soul will lose nothing but its impurities.

The former of these propositions requires but little proof. The love of a parent towards his children, and of a child towards its parent, is founded in the immutable laws of divine order; and is one of the holy and heavenly feelings implanted in the spirit by the immediate operation of God. Hence He Himself has assumed this relation; "I will be a Father unto you, and ye shall be my sons and my daughters saith the Lord Almighty." "Like as a father pitieth his children, so Jehovah pitieth them that fear Him." And in that admirable prayer which the Divine Saviour taught his disciples we are instructed to address Him as "Our Father." Plainer evidence than this could not be offered, that the relative love which the Almighty has thus assumed towards his people, is, in the human heart, of the purest and most holy nature. Again, friendship, the union of two similar minds for good and useful purposes, is a feeling as pure and as heavenly as the former. The love of David and Jonathan is held up by the holy spirit as an object of admiration; and the title of *friend* is applied as one of the highest honours to the holy and faithful Abraham. "Henceforth said the Redeemer to his followers, I call you not servants but friends," and perhaps we have not in any written record, an instance of more exalted friendship, than that which existed between Himself and his youngest Apostle. Had this love then been ought but of the purest nature, it would never have held a place in the bosom of the Saviour. But further, the marriage union is the highest, the closest, the most exalted under heaven. That of parents and children is great and holy: that of friends is delightful and heavenly; that of marriage is solemn and mystical. Of no other is it said that "God hath joined them together," and that man may not and dare not put them asunder. The highest union of God with man is represented by it: "I am married unto you saith Jehovah." "Thy Maker is thy husband, Jehovah Zebaoth is his name," The church of God is described as the bride, the Lamb's wife; and the Saviour Himself is the heavenly bridegroom. St. Paul expressly declares that in this relationship "there is a mystery, as displaying in a natural figure the close and intimate union between the Creator

and his creatures. It surely, then, cannot and will not be denied, that the union of two persons in the bond of God and the love attendant of such union is in the most exalted sense pure and innocent. To say it is not, will at once charge the Almighty with assuming to himself unholy titles, and affirming of himself an unholy love.

I must, however, observe that by *friendship*, I do not merely intend association, which may exist even among the wicked, for various worldly views, or sometimes for evil purposes: but a union of minds, an inward conjunction of two persons without any improper end or motive, proceeding from a desire to grow wise by the wisdom of each other, and to become better by the communication of mutual benefits. So again by marriage and the union and bond of God; I have no reference to brutal desire—to a libidinous connection entered into merely for the purpose of satisfying a beastly appetite. Such a union, though sanctioned by ten thousand human laws, is no more that of marriage, than the indiscriminate conjunction of beasts, having only the same end, and leading to no higher gratification. But by marriage I mean the entire and total joining of the understanding and thought of one, with the will and affections of another; the union of the male spirit with the love and spirit of the female; so that the two souls, although separate, are yet but *one*, and long and wish to become wholly one in love and wisdom, in affection and thought. A marriage to come up to this idea, must not only consist in the lower conjunction of bodies, but in the higher connection of souls, and hence when speaking of marriage, I mean an inward and mutual transmission of spirit; an association such as language cannot describe, but which the feelings may perhaps in some degree conceive. Such unions are holy, solemn, mystical, and I will add, eternal; for,

The soul, in its immortal happiness, will lose none of its innocent and holy feelings, nor any of the delights arising from them, being deprived only of its impurities.

[To be continued.]

EXTRACTS FROM THE WRITINGS OF SWEDENBORG ON THE CREATION OF MAN.

“MAN at his first creation was endued with wisdom and its love, not for the sake of himself, but for the sake of its communication with others from himself; hence it is a maxim inscribed on the wisdom of the wise, that no one is wise for himself alone, or liveth for himself, but for others at the same time; this is the ground

and origin of society, which otherwise could not exist; to live for others is to promote uses; uses are the bonds of society, which bonds are as many in number as there are good uses, and the number of uses is infinite; there are spiritual uses, such as regard love towards God, and love towards our neighbour; there are moral and civil uses, such as regard the love of the society and state to which a man belongeth, and of his fellow citizens amongst whom he liveth; there are natural uses, which regard the love of the world and its necessities; and there are bodily uses, such as regard the love of self-preservation, with a view to superior uses. All these uses are inscribed on man, and follow in order one after another, and when they are together, one is in the other: they who are in the first uses, which are spiritual, are in all the succeeding ones, and such are wise persons; but they who are not in the first, and yet are in the second, and thereby in the succeeding ones, are not so highly principled in wisdom, but only appear to be so by virtue of an external morality and civility; they who are neither in the first nor second, but only in the third and fourth, have not the least pretensions to wisdom, for they are satans, loving only the world, and themselves for the sake of the world; but they who are only in the fourth, are least of all wise, for they are devils, because they live to themselves alone, and to others only for the sake of themselves. Moreover, every love hath its particular delight, for by delight love is kept alive, and the delight of the love of uses is heavenly delight, which enters succeeding delights in order, and according to the order of succession exalteth them and maketh them eternal. All who enter into heaven enter into those delights. T. C. R. n. 746.

FURTHER REMARKS IN ANSWER TO L. C.

To the Editors of the New Jerusalem Magazine.

FIFTY seven years have now elapsed since Swedenborg published his last work entitled, "The True Christian Religion." This, and all his other Theological Writings, have been long ago translated and published; and in addition to these, various works have been written by others either in explanation or vindication of those new doctrines which he was especially appointed to deliver to the world; and yet notwithstanding all this, there is one doctrine, the doctrine of the LORD, that bright Morning Star which should conduct men into the presence of the One Divine Source of Light and Life, the LORD GOD and SAVIOUR JESUS CHRIST, concerning which there have arisen more perplexities, and

doubts, and differences, than on any other doctrine whatever. I can well remember some years ago, a useful periodical work, "the Aurora," which was actually stopt in consequence of the differences among its contributors, somewhat too warmly expressed in its pages, as to the glorification of the Lord, and of the supposed Principles, as they were called, which entered into combination during the process. Since then the subject has been more cautiously introduced, but with so little success that it must have been very evident to every one not blinded by prejudice, that the parties were talking about *words*, the meaning of which they never attempted to give, and upon which they could ring the changes without fear of being refuted. Weary of this intellectual darkness, some one at length proposes that we should attempt to elucidate the subject by sifting it thoroughly in the Writings of Swedenborg; that we should bring the passages together which bear upon it, and by embracing them as a whole, the parts of which mutually support and illustrate one another, arrive at something like a rational conclusion; when straightway an alarm is raised, investigation is deprecated, and the attempt, to a certain extent, stifled, as if it were a point in Swedenborg which would not bear the investigation, or as if the truth would have come forth sullied from the trial to which it had been submitted. "Let us rest quiet," these opponents to enquiry seemed to say, "and in this instance believe what we cannot comprehend, rather than run the risk of differing from those, whose judgment ought not to be questioned." To this position, with all possible reverence for the persons alluded to, I cannot subscribe. I love the truth—for so the Divine Truth Himself has taught me—more than I love the persons of men; and I am further encouraged in the course which I intend to pursue, because I find that, notwithstanding our differences of opinion upon truths of faith, my love and reverence for them are increased rather than diminished, when I see them labouring conscientiously to implant in the hearts of others those lessons of heavenly wisdom, which are designed to secure to them the possession of everlasting happiness. Is it a reason for the least spark of anger or hostility, that one man honestly believes that he has found in Swedenborg, the right interpretation of a doctrine, differing from all former attempts? Let the error, if it be one, into which he has fallen, be pointed out in the spirit of brotherly kindness, and if conversion and conviction follow, then all will rise more confirmed than ever in the truth, and what is of far higher importance, with a charity more intense and perfect, and with increased love and gratitude to the Lord, for having by his own light enabled them to detect the

error. But, until it be proved to be an error, enquiry should not be stifled. The doctrines of the New Church are pre-eminently *rational*, and the tide of a mighty river could as soon be stayed with straws, as the receivers of these doctrines consent to stop short in stagnant acquiescence, when truth is set before them as the prize of their exertions. I speak without reference to particular individuals, when I say, that the best test of our separation from *the Old Church within us*, and of our having *the New Church* established in its stead, is that we "acknowledge all to be members of the church, and call them our brethren who live in the good of charity, however they may differ from us as to the truths of faith. In these truths we shall instruct one another, and count such instruction among the works of charity; nor shall we feel indignant, though others should not accede to our decision, well knowing that every one will receive as much of truth, as he has goodness implanted within him."

In the paper which you did me the favor to insert in your last number, the extracts from the *Arcana Coelestia*, very few in number, compared with those which explain this important doctrine, were brought together, to shew what the Author himself meant by "*Divinum*," which I have on his authority rendered the *Divine Essence*, by *Divinum coeleste*, *Divinum spirituale*, &c. which I have on the same authority, and in agreement with his explanation of them, rendered the celestial Divine state, the spiritual Divine state, &c. Previous to entering upon the other branch of the subject, when pursuing the same course, it is my intention to bring together such passages from Swedenborg as serve rationally to explain it; I shall offer a summary recapitulation of those passages which have been already adduced, and point out the conclusions, almost in their own words, to which the unprejudiced and enlightened mind cannot fail, as it appears to me, to arrive by an attentive perusal.

First, it is clear that no finite mind can have any perception of *THE INFINITE ESSE*, or of *THE LORD JEHOVAH* such as He is in Himself.

Second, That the finite mind can have a perceptive idea of an Infinite Essence existent from that Esse, because such an idea is drawn from the objects which are perceptible in the internal man, —which objects are all its states of love and wisdom—from those which are sensible in the external man, and from the visible objects of nature.

Third, That this Infinite Essence can be perceived no otherwise than as a Divine Man, because, being *produced* through the *Greatest Man* of heaven, it brings along with it the image of heaven in all things.

Fourth, That this Infinite Essence, which is the same as the Divine Human Essence, is, in consequence of being produced through heaven, distinguished into as many states, as there are discrete degrees in heaven and in the church; and that as the Infinite Esse in the perceptive ideas of the celestial, appears as celestial, and in the thoughts of the spiritual, as spiritual, therefore the Divine Human Essence of the Lord in relation to the former is called the *celestial* Divine state, and in relation to the latter, the *spiritual* Divine state.

Fifth, That in relation to man, or to the church on earth, the Divine Human Essence is distinguished into the rational and the natural Divine state, and this latter again is distinguished into the natural, the sensual and the corporeal Divine states, answering, as in the former instances of *celestial* and *spiritual*, to the *rational*, *natural*, *sensual* and *corporeal* states in man.

Sixth, That the Lord's Divine Human Essence is called the natural and sensual Divine state in relation to those who are themselves of such a character, that they see all things in Him after a natural and sensual manner; whereas they who are truly rational, are said to be taught from the Lord's rational Divine state, because they are able to raise their thoughts above the merely natural to an internal state. Thus according to their respective faculties of elevating their thoughts, such will be their ideas of the Lord.

Lastly, That man in a natural state, is instructed by the appearances of truth in the literal sense of the Word, which teach him that the Lord is at times *asleep*, or in a dark and obscure state, that he is subject to change, and to the infirmities of man, and even that He was dead and rose again: but that being elevated above the appearances of truth into the power and glory of the Word in its spiritual sense, he is then enabled to perceive that these appearances of truth are correspondent with a merely natural and sensual state; that it is man, and not the Lord who is ever asleep, or in a dark and obscure state, that it is man, and not the Lord who is subject to change and to infirmities, that it is man who dies when the Lord is rejected, and that He rises again in every one who is regenerated.

Such are the appearances of truth presented in the literal sense of the Word, or what is the same thing, to the natural mind, and such are the genuine truths presented to the rational mind, when, upon the removal of the cloud, the Word is seen in its spiritual sense, and its glory is displayed before us. Then, and then only is it clearly perceived that JEHOVAH and the LORD JESUS CHRIST are one and the same DIVINE BEING, that the Divine Good and Divine Truth were only separable in that consummation of the

age, or end of the church in man, when charity and faith were torn asunder, and self-love and sensuality bore rule in every breast.

Thus have I endeavoured fairly to recapitulate the sense of those extracts which were adduced from the *Arcana Coelestia*; but still something more remains to be done, that I may not be misrepresented from being imperfectly understood. I have said from Swedenborg that the Divine Human Essence of the Lord is *produced* through heaven, or that it is the Divine Esse received in the ground of the angelic state. Now a remour has reached me that my heresy is of so shocking a description, that I attribute to the angels a power in the production of the Lord, a horrid conceit which I can scarcely bring my pen to write! No! from my inmost heart, and with all my soul I deny so dreadful a blasphemy. It is the LORD and the LORD alone, who, in accommodation to his finite and imperfect creatures, presents Himself as an object which they can approach and worship, and this he does through those states of regenerate life which are his perpetual gifts. Of themselves the angels have no power whatever; it is the Lord who has power in them, whensoever, as of themselves, they are willing to receive Him. They live, and move, and have their being in Him; and they could have no more power to produce that Divine Human Essence, which is presented in and by their states, than to make one hair white or black. I hope now I have sufficiently explained myself, or rather echoed the heavenly sentiments of Swedenborg; sentiments which occur in his works so frequently and in such various forms, that I did not before think it necessary to repeat them.

I shall conclude this paper with one extract only from the *Arcana Coelestia*, leaving to another paper the consideration of the remaining terms to which your correspondent has referred.

Arcana Coelestia, n. 10067. "*And thou shalt sprinkle it upon Aaron, and upon his garments;*" that these words signify the reciprocal union of the Divine Good and the Divine Truth in the superior heavens, results first, from the representation of Aaron, being the Lord as to the Divine Good, which is the Divine Good of the Lord in the celestial kingdom; or in other words, in the superior heavens; secondly, from the signification of Aaron's garments, which represent the Lord's spiritual kingdom adjoined to his celestial; and thirdly, from the signification of sprinkling upon them, which is to unite them; for that which was sprinkled and poured upon any one, represented union. It is the Lord's Divine Human Essence in the heavens which is understood, because this passage, and those immediately following, treat of the Lord's

Divine Essence in the heavens, and of his uniting Himself with the angels there, and thus of another state of the glorification of His Human Essence. No one can be conjoined by faith and love with the Divine Esse without the Divine Human Essence; for the Divine Esse, called the Father, is not an object of the thought, because it is incomprehensible, and that which cannot be thought of is no object either of faith, or consequently of love; and yet the very ground of all worship is to believe in God, and to love Him above all things. The Lord also teaches in John that the Divine Esse, who is the Father, is incomprehensible; "No one hath seen God at any time, the only-begotten Son, who is in the bosom of the Father, He hath made Him manifest." i. 18. "Ye have neither heard the voice of the Father at any time, nor seen his shape." v. 37. And He teaches in John that the Divine Esse, who is the Father, is comprehensible in the Lord by His Divine Human Essence; "He that seeth me, seeth Him that sent me." xii. 45. "If ye had known me, ye should have known my Father also, and from henceforth ye know Him, and have seen Him. He that hath seen me, hath seen the Father." xiv. 6 to 11. And in Matthew; "All things are delivered unto me of my Father, and no one knoweth the Son but the Father, neither knoweth any one the Father save the Son, and he to whomsoever the Son is willing to reveal Him." xi. 27. Luke xi. 22. It is said that no one knoweth the Son but the Father, and the reason is that the Divine Truth is meant by the Son, and the Divine Good by the Father, both in the Lord, and the one cannot be known but from the other, and therefore the Lord first says, that all things are delivered unto Him of the Father, and afterwards that he only knows (the Father) to whom the Son is willing to reveal Him. From these considerations it is now evident that the Lord's *Divine Human Essence is the Divine Essence in the heavens.*

In the above extract the words in italics are those to which the attention of the reader is particularly directed. They will shew, first, that the union of the Divine Good and the Divine Truth is in the superior heavens, for in the Lord they are one and inseparable, and therefore not to be united. Secondly, that when by the union of the Divine Good and the Divine Truth, the Lord unites Himself with the angels, it is another state of the glorification of His Human Essence; and thirdly, that the Lord's Divine Human Essence is His Divine Essence in the heavens.

* * *

THE FIRST COMMANDMENT.

"Thou shalt have no other gods before me : thou shalt not make unto thee any graven image, or the likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth : thou shalt not bow down thyself to them, nor serve them, for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me, and keep my commandments."

By this commandment we are expressly forbidden to worship idols of any description, for it is declared that we shall not make unto ourselves any graven image, or the likeness of any thing to bow down unto and serve. Idolatrous worship was common in Asia, and the adjacent countries, as appears from a perusal of their several histories. It also was prevalent among the children of Israel themselves, for they made a golden calf, and worshipped it in the wilderness, at the identical time that Moses went up into Mount Sinai to speak with Jehovah ; and even after its destruction, they relapsed into that kind of worship, as recorded in many parts of the Word.

"Thou shalt have no other gods before me," evidently means that no one except God, and nothing but what proceeds from God, is to be worshipped with the supreme and governing love, according to the Lord's words, "Thou shalt love the Lord thy God with all thy heart, strength, and mind ;" for if we fix our chief affections on ourselves and the things of this life, we immediately place ourselves and sublunary objects before the Lord, and thus transgress the commandment. By this divine commandment we are also taught to worship no other God but the Lord Jesus—for he is the Jehovah of Hosts, who in the fulness of time took upon himself our infirm nature, condescended to become the child born, and the son given, and in his love and pity redeemed us from sin and death.

The prophecy by Isaiah abounds with proofs, that Jehovah appeared in the world in the person of our Lord Jesus Christ, and that no other God besides was ever manifested to mankind. It declares that "Israel shall be saved in Jehovah with an everlasting salvation, for thus saith Jehovah that created the heavens, God himself that formed the earth and made it, I am Jehovah and there is none else, a wise God and a Saviour there is none beside me." "I am Jehovah, thy God, the Holy One of Israel thy Saviour, before me was there no God formed, neither shall there be after me, I even I, am Jehovah, and beside me there is no Saviour. Again "As for our Redeemer, Jehovah of Hosts is

his name, the Holy One of Israel:" and in Hosea xiii. 4, we find these words, "I am Jehovah thy God from the land of Egypt, and thou shalt know no god but me, for there is no Saviour beside me."

The disciple Philip requested that the Lord would show him the Father, but Jesus Christ, willing to manifest his exclusive Divinity, answered and said "have I been so long time with you, and yet hast thou not known me Philip? he that hath seen me, hath seen the Father; and how sayest thou then shew us the Father? believest thou not that I am in the Father, and the Father in me, the words that I speak unto you I speak not of myself, but the Father that dwelleth in me he doeth the work; believe me that I am in the Father, and the Father in me." John xiv. 9, 10, 11. And St. Paul in his Epistle to the Colossians, ii. 9, informs us, that in Jesus Christ dwelleth all the fulness of the Godhead bodily. That there is no other proper object of worship and adoration than the Lord Jesus, is evident from these passages, which are adduced out of many that might be brought forward, would the limits of this paper permit, and if the words quoted have any meaning, if the testimony of Holy Writ can be depended on, we may clearly perceive, that Jehovah alone, became our Redeemer and Saviour, that he was, in order to accommodate himself to the views and states of men on earth, pleased to assume the humanity, and for our salvation appear in the Divine Person of Jesus Christ, thus fulfilling the prophet's declaration "Unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, *the mighty God, the Everlasting Father*, the Prince of Peace." Isaiah ix. 6. All then who worship any other God than our Lord and Saviour Jesus Christ, whom we have just proved to be "the Mighty God, the Everlasting Father," the indivisible Jehovah who brought into existence all the various things in the boundless universe; and they also who admit into their minds the heterogeneous belief of three Divine Persons in the Godhead, each of whom is distinctly and of himself God and Lord, and thus believe in a plurality of gods, break this command of the Decalogue, make unto themselves graven images and fall down and worship them.

"For I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments."—Many persons consider this latter part of the Commandment implies that the sins of the father are entailed upon the children, conse-

quently that the offspring is punished for the evil deeds of the parent ; this however is not the case, for our God "is good to all, and his tender mercies are over all his works, he is long suffering, gracious, full of compassion, plenteous in goodness and truth, forgiving iniquity, transgression and sin : " and he has declared, by the mouth of a prophet, that "The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son, the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him, the soul that sinneth, it shall die." Ezek. xviii. 20.

The mind of every person that is born into the world, is more or less imbued with, and contaminated by hereditary principles of evil, and this in proportion to the internal state of their parents, but these hereditary evils do not become sins, until they are cherished and loved, and actually brought into the life and practice. Thus children who die in their infancy, and who have not known sin even by name, are certainly not condemned for the hereditary principles they have derived from a corrupt ancestry. It is not written in the Commandment now under consideration, *punishing* the children for the iniquities or sins of the fathers, but *visiting* the iniquity of the fathers, and that only upon the children of them that hate the Lord ; and this transmission of hereditary contamination is what we are to understand by such visitation. It behoves us then to look well to our lives and conduct, to examine our hearts, affections, thoughts and desires, and should we find some latent evil, some fondly cherished affection that is contrary to the teaching of the sacred pages, let us immediately endeavour to pluck it out, and cast it from us, lest we should entail upon our guiltless posterity, those hereditary principles, which, if not counteracted by the divine assistance of the Lord, may ultimately prove their eternal ruin, and induce them to exclaim "Our fathers have sinned, and are not, and we have borne their iniquities." But the Commandment concludes with the consolatory declaration that the Lord sheweth mercy unto thousands of them that love him, and keep his commandments. If we love the Lord our God, with our supreme affections, then instead of evil and vicious virtuous and heavenly principles will descend to our offspring, and they will have abundant occasion to bless the name of that adorable Being who hath shewn mercy unto them, and we shall experience the heartfelt satisfaction of having discharged our duty in not transmitting to our children anything that is calculated to retard their progress in the regenerate life.

TERTIAS.

Reviews of Books.

NEW TRACT.

A very excellent and well written Tract entitled "*A Few Observations on the Character and Writings of the celebrated EMANUEL SWEDENBORG, humbly submitted to the candid and enquiring among all parties, by H. E. G.*" has been just published at Liverpool. We have perused this Tract with great pleasure, and we think it every way adapted to do honour to the cause which it so very ably advocates. The Tract contains 18 pages of matter printed in small type. The Missionary Societies of London and Manchester would do well to purchase two or three thousand for gratuitous distribution. The price is not stated on the Title page; but we should imagine it to be not more than Twopence. We select the following, as a specimen of the Author's reasoning.—

"An opinion taken upon trust, from any one, without examination, however true it may be in itself, "is no truth with regard to him who so takes it, and it operates within him exactly as he takes it, that is, as a *prejudice*, and not as a truth." If this observation of a celebrated writer* be correct, it is the duty of every one to examine well the opinions which he believes, and not to reject any doctrine, until, after a strict and impartial enquiry, he is convinced of its falsehood. Upon the most important of all subjects, that of Religion, this duty requires additional force; for if in things which concern this world merely, and the temporal interests of man, it becomes him to examine before he decides, still more does it concern him in things connected with eternity and his future well-being, to scrutinize with care, and to decide with impartiality.

"Such conduct is not only sanctioned, but absolutely commanded in the Scriptures, both by Christ and his Apostles. The Saviour himself did not require the Jews to receive his religion without examining its proofs. "Search the Scriptures," said he, "for they are they that testify of me." So, likewise, the Apostle Paul, when he warned his hearers against those heresies which had begun to infect the Church, did not advise them to take their opinions from him and to reject all others, but commanded them to scrutinize these erroneous doctrines, and to bring them to the test of reason and Scripture. "Try the spirits whether they be of God." "Prove all things," and after bringing them to the standard of Divine truth, "hold fast that which is good."

"Hence, it becomes the bounden duty of all, when any opinion is offered to them which clashes with their previous ideas, not to reject it without consideration, but to try it by the touchstone of Scripture, and to receive or despise it, as it shrinks from or stands the trial. Few, however, give themselves this trouble. Contented with the opinions which their parents held before them, they reject all others; although they are, probably, unable to offer one sound argument, or give one good reason for the principles they maintain.

"But does not such an examination require extensive learning and deep study? It does not! Every one has sufficient learning to know whether a doctrine is agreeable to the plain Word of God, or whether it is not, whether it is reasonable, or whether it is not; and every christian is commanded to judge for himself, by the light which is given him, that so his faith may not stand in man nor in the word of man, but in the testimony of God.

"To these tests, the Word of God and the dictates of reason, you are invited to bring the doctrines and opinions of SWEDENBORG. If they stand

* R. Robinson, of Cambridge.

the trial, receive them as truth, if they can not and do not endure the test, then reject them as errors, contrary to truth and unworthy of belief. Only let the examination be carried on impartially, without prejudice, and with a sincere desire to acknowledge truth wherever it may be found.

"But it may be objected, 'was not SWEDENBORG a madman who propagated the most ridiculous fancies? Or, if he was not mad, do not all agree that he was an impostor, who, under the pretence of superior illumination, deceived and misled the people?' I most willingly grant that such is and has been the belief of thousands, and that their report has prejudiced the minds of thousands more, who, but for this, would have read and examined for themselves. Yet, general reports and the belief of thousands are not always true. When the SAVIOUR himself was upon earth, the 'whole multitude' cried out 'he hath a devil and is mad.' And when the Apostles first preached the Gospel, the whole world rose up against them as deceivers. But the opinion of these thousands was wrong, JESUS was not mad, nor were his disciples impostors; and, as the general belief in these cases was confessedly false, it may, for ought we can tell, be equally false respecting SWEDENBORG.

"Let us, however, try this general belief, by the test of sober reason, and see how far it will endure the trial. SWEDENBORG, if he is to be believed, was divinely illuminated, by God himself, to declare his doctrines to the world, and those who ridicule his pretensions, can only account for them on one of the following reasons: either, 1st, he was a deceiver who imposed upon the people; or, 2d, he was himself deceived by the adversary of man; or, 3d, he was insane, and his doctrines are but the ravings of a madman.

"We will consider each of these solutions in its proper order.

The Author then proceeds to examine these three points, and proves in a masterly manner, that neither of them can, with any propriety, be attached to the *character* of Swedenborg; and concludes by giving the following brief sketch of the doctrines of the New Jerusalem.

"As some may now be ready to enquire what are the doctrines which SWEDENBORG maintained? I will state a few of the principal of them, which he confirms by numerous Scripture testimonies.—1. There is one Everlasting God, the author of all things, and the source of all life, who is in his nature Infinite and Eternal, existing in all space, without space; and throughout all time without time: whose essence is Love and Wisdom, or essential goodness and essential truth.—2. That in the Divine Nature there exists a Trinity, not of persons or beings, but of essentials; and that these three essentials are called, the Father, the Son, and the Holy Ghost.—3. That the LORD JESUS CHRIST, is truly and properly god. And as there is but one divine Being, so he is 'the one only living and true God,' in whose glorified Humanity dwells the FATHER, and from whom proceeds the HOLY SPIRIT.—4. That the LORD JESUS descended from heaven as 'the Truth,' and that as 'the Truth' he combated with and subdued the powers of darkness, thus effecting the Redemption of man; and by uniting his Humanity to the Divine nature, he continues to keep them in subjection, and thus to impart the benefit of salvation to the world.—5. That Faith and Works, or Truth and Love, are essential to the salvation of all; and that he who believes with his understanding, and works the work of Love will be saved.—6. That the Sacred Scripture is the Word of God in the fullest sense; being *inbreathed* by the Divine Wisdom, and that hence, in the *historical parts*, as well as in the *prophecies*, it contains a spiritual sense, relating to the concerns of Eternity and Salvation.—7. That the second coming of CHRIST is not a coming in person to *destroy* the world, but a manifestation of his Divine Truth, in a more perfect and glorious manner; and a renovation of his Church on Earth, to a state of purity, holiness, and glory: which renovation has now commenced."

Miscellanea.**DIALOGUES BETWEEN A MOTHER AND HER SON, &c.****DIALOGUE IV.***(Continued from page 336—1827.)*

Son. But supposing this poor unhappy man had lifted up his heart to the Lord at his last moments, and said God be merciful to me a sinner, do you not think he might have been saved, even at the eleventh hour, like the thief upon the cross?

Mother. Although we are not permitted to judge individually of the future or present states of our fellow creatures, and dare not limit or circumscribe the Holy One of Israel, yet if we believe, that we are daily writing in the book of our hearts, all and whatsoever things we think, will, or do; and at the same time, acknowledge this everlasting truth, that this book must and will be opened, and that we shall be judged according to the things which shall be found written therein: and if what shall be found written in this book, be evil, is it not diametrically contrary to the Word of God to suppose that by one act of thought (proceeding perhaps, more from fear than repentance) at the hour of death, we should be able to obliterate and blot out those sins which the Lord himself hath declared to be written with a pen of iron, and with the point of a diamond?—both which signify *eternal duration*! and if so be that the evil which is said to be thus written; doth remain engraven upon our spirits, should we, think you, be capable of receiving the pure and holy delights of heaven? and thus partake of the felicities of the blessed angels?

Son. Indeed I begin to see, it would be impossible, if it be as my dear Mother has described it, but it is very different to any thing I ever heard before, for our master went one day to pray with a poor woman, who had kept a house of ill fame all her life; a very bad woman indeed she was, and yet master told her, that if she could believe that the Lord Jesus had died for her, he would answer for her being saved! which she said she did believe, and died very happy.

Mother. Happy for her! if she did my dear, but I wish to teach you, my beloved child, a more excellent way: which is the language of the Lord himself, who hath declared “the soul that sinneth it shall die, but if the wicked will turn from all his sins, and do that which is lawful and right keeping all my statutes, he shall surely live he shall not die.” Let us be thankful to our Almighty God and Father, that he in the course of his good Providence, hath enabled us to behold superior light in his Holy Word, which informs us, that we shall be judged by the words and works, that shall be found written in the book of our hearts, as I have already explained to you,—

Son. And for which, I can never be sufficiently thankful to my dear Mother.

Mother. Let me therefore remind you, that as the Lord hath thus caused his divine light to enlighten your understanding, it is your duty as well as your best interest whilst you have light to obey the voice of that light, and thus you will become the child of light; and also of your Heavenly Father. We have a very awful contrast given us in the Revelation, between the evil and the good, in the World of Spirits; where the former are said to have hid themselves in dens, and also to have called to the rocks and to the mountains, to fall on them and hide them from the face of him who sat upon the throne, and from the wrath of the Lamb, whilst the righteous were heard to sing, blessing and honour, and glory and power be unto him that sitteth upon the throne, and to the Lamb for ages of ages! Thus, my child, the divine love of the Lord appeared to the defiled and the impure wicked spirits, as wrath and vengeance to them, and instead of singing the New Song, they requested the rocks to fall on them and hide them from Him whose Divine presence alone constituteth the heavens, and the eternal happiness of the blessed angels, and I am firmly persuaded that the holy spheres

of those happy beings would be tormenting to all who were in the love and the delight of evil; and I doubt not but it would be more dreadful to them than hell itself, where they would meet and be associated with those, like unto themselves whose delight would be to curse and not to bless, to afflict and torment and not to add to the delight and happiness of all around them, and of course their love and fellowship would centre in hell, and their delight would unavoidably be there also; agreeable to the declaration of the Lord, "where your treasure is, there will your heart be also," and therefore he was graciously pleased to admonish us to lay up our treasure in the kingdom of heaven.

Son. But do you not suppose that the spirits in hell suffer great punishment? I cannot conceive how it is, if they are as you say, in the love of their own delights, that hell can justly be called a place of torment? scarcely no one can be tormented, with, or by what he loves.

Mother. Sin, my child, will ever be inseparable from misery; and is its own punishment, both in this world and also in the next, where the love of evil in the breast of an unhappy spirit, must be productive of sufferings, dreadful beyond all human conception! the infernal and defiled loves of self, of power, revenge, rage, and envy; with hatred towards God, and of all that is God-like, with various evils and lusts, of which we have no knowledge, must form a hell in each breast, of which our finite minds can form no adequate conception, and most probably constitutes what in Scripture is denominated, hell-fire. I have already informed you that fire in the Word of God, represents or signifies, both what is celestial and that which is infernal; and you will also remember, that *heaven* and *hell* are both to be considered as *states*, which are to be found within ourselves, and I hope you will never forget the important truth, that one or the other must, and will be formed in each, and all of us, before we can possibly enter into either of them: but our time is again expired; your father is returned and we must attend him; I intend to visit our dear Friendly immediately after dinner, and if all be well, I hope to-morrow, to continue our present subject.

[To be continued.]

.. DIALOGUE BETWEEN A MINISTER AND AN ENQUIRER.

(Continued from page 56.)

Enquirer. You have obliged me by the above quotations, which shew sufficiently that light, evening, and morning, denote spiritual states of life, as well as the light, evening, and morning of this world. Pray proceed with your explanation.

Minister. A firmament in the midst of the waters to divide the waters from the waters, denote divine arrangements in the human mind, between things internal and external, and likewise a development of these distinctions to the perception of the person in the progress of regeneration. Man before regeneration does not know these things, and though science may point them out to him, yet he has no permanent discernment of them by the aid of spiritual light. To him all things in the mind appear one confused mass, without any beautiful arrangement into internal and external, superior and inferior, and this in consequence of the immersion of his thoughts and affections into worldly and sensual things. Yet even worldly minded men might perceive that some thoughts and affections, are as it were within, and others on the outside, by reflecting upon their own states when they think, speak, and feel a degree of affection to things of one kind, while concealed from the observations of others they deeply meditate upon, and are more affectionately concerned for other things. All natural men know that they can appear to others in the pursuit of an object in order to conceal the real one in which they are in the pursuit, from which they might be convinced that they had thoughts within those which they allowed to appear. The waters above the firmament are those knowledges which are proper to the internal man; and the waters below the firmament are those

which are proper to the external man. Therefore, God called the firmament or expanse, heaven, and the evening and the morning were the second day.

Enquirer. It is certainly delightful to find such instruction in this part of the divine Word.

Minister. It certainly is, but time would fail to be sufficiently particular upon these matters, so as to render them self-evident to the mind, but they will become so by frequently meditating upon them under the influence of that illumination which the Lord loves to give to the serious enquirer, who is seeking truth on its own account. But to proceed: the waters under the firmament being gathered together in one place, and the dry land appearing, which God called earth, and the waters seas, which he saw to be good, denotes the knowledges contained in the external man, which is denoted by the earth or dry land. In attempting spiritually to understand the above in the spiritual sense, it may assist to inform you, that the world in which man must have his everlasting abode, is a spiritual world, wherein all things which appear, and affect his spiritual senses, are spiritual. Thus the heavens above, and the earth on which he treads, and great waters, as well as small, are spiritual, and have their origin in, and perfect correspondence with the spirits, whose abode is in it. In all the appearances of that world there is an image of the interior and exterior states of the mind of all who dwell there, and spirits illuminated by divine light are enabled to see in them, as to many minute particulars, images of themselves. The true meaning of such appearances is now revealed for the establishment of the New Church, signified by the New Jerusalem in the Revelation, which meaning will be found a key that will unlock many, if not all the difficult passages in the divine Word, on which their inward treasures will be discovered to him who is so happy as to use it as the Lord has appointed. According to this revealed sense of the divine Word, nearly all "liquids relate to the things of the understanding." Water, in particular, denotes natural Truth, and the seas that which is most common, or general, as sensual, or scientific truth. For all men know through the medium of their senses, innumerable things relating to the present world; but few comparatively understand even natural causes, which the senses, skilfully exercised, may ascertain; and much fewer have any knowledge of spiritual causes for natural existences. As all the juices of the world are supplied by waters, by being variously modified; by being incorporated in all its productions, so in like manner from common, or general truths, or impressions received by the mind through the medium of the senses, are drawn forth all truths which relate to things abstracted from the senses, and effected by divine revelation.

Enquirer. Can you give any other passages of the Word to corroborate the sense you have given to this?

Minister. It will be very easy to do so to a very considerable extent, but a few shall suffice. "The earth shall be full of the knowledge of the Lord as the waters cover the sea. Isaiah xi. 9. Where the earth denotes the mind as to its externals of thought and memory, containing all knowledges respecting the Lord and his kingdom. "The Lord despiseth not his prisoners, let the heaven and earth praise him, the seas and every thing that moveth therein." Psalm lxxix. 33, 34, denoting that man shall be delivered from all temptations, and imprisonment by evil and false principles, when all things in the internal mind, which are heaven; and all things in the external mind which are earth and seas, and the things that move therein shall praise the Lord for deliverance. It is therefore said, "The Lord stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him." Zechariah xii. 1. Our blessed Lord saith, "Whosoever drinketh of the water that I shall give him, shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life." John iv. 14. "Jesus stood, and cried, saying, if any man thirst let him come to me and drink. He that believeth in me, as the Scripture hath said, out of his belly shall flow rivers of living water; but this spake he of the spirit, which they that believe in him should receive." John vii. 57, 58, 59. "And he saith unto me, the waters which thou sawest where the whore sitteth, are peoples, and multitudes,

and nations, and tongues." Rev. xvii. 16. Here is full evidence that waters are to be understood in a spiritual sense.

Enquirer. This is quite satisfactory; please to proceed.

[To be continued.]

MISSIONARY AND GENERAL CHURCH INTELLIGENCE.

NEW JERUSALEM TEMPLE, WATERLOO ROAD, LONDON.

We stated in our last that the Minister in this place was engaged in delivering on the Sunday evenings a Course of Lectures on very interesting subjects. The Lectures are well attended, and we hope some good will result from the delivery of them. The following subjects are to be lectured upon in the present month, which will finish the Course, viz.

March 2. The Rainbow; or Bow in the Cloud, a Token of God's Covenant.

— 9. Jacob's Subtlety, and Esau's sale of his Birthright.

— 16. The Feast of the Fowls and Beasts upon the mountains of Israel, at which they were to eat the flesh of the mighty, and drink the blood of the princes of the earth, and were also to be fed at the Lord's Table with horses and chariots, with mighty men, and with all men of war.

— 23. The Distinction set forth in the Scriptures between God the Infinite Creator, and Man the Finite Creature.

— 30. The Test of Truth in Matters of Religion.

WOODFORD SCHOOL.

We understand that about 40 children have already been admitted into this excellent Establishment. This is but a very small number, but perhaps, in this its infant state, it is as great as could be expected. The members of the New Church at large, will, no doubt, feel an interest in the welfare of this Seminary. It is an honour and credit to the Church, and we do hope will meet with that support and encouragement which it so deservedly merits.

NORWICH.

The members of the small society of the New Church in this city, have recently commenced a weekly subscription among themselves of one penny and upwards according to the ability of each subscriber, for the purpose of providing a more eligible place of Worship than they now possess. About 40 persons have become subscribers, many of whom pay 2d. and some 3d. per week. These kind of small weekly subscriptions will essentially assist the Church. Small sums can be paid without any difficulty, and the united efforts of a few in the good cause, be they ever so feeble, will in time produce great things.

SUNDAY SCHOOLS.

BIBLES AND TESTAMENTS FOR SUNDAY SCHOOLS.

For the information of those who have the management of Sunday Schools in the New Church connexion, we insert the following extract from the last Report of the British and Foreign Bible Society; by which it appears that bibles and testaments may be had at a very low price, for the exclusive use of Sunday Schools, without any distinction as to what sect or denomination they may be attached to:—

"Auxiliary and branch societies and Bible Associations are authorized to supply Sunday Schools with Nonpareil Bibles in calf, at 2s. each, and Brevier Testaments in sheep, at 9d. each, as *School stock exclusively*; and this society furnishes its Auxiliaries, Branch Societies, and Bible Associations with whatever number of bibles and testaments they require for that purpose, at the prices above mentioned. Such books are not intended to be given or sold to the children, nor indeed to be lent; but are only for use in such schools."

MEETINGS IN MARCH.

THEOLOGICAL MEETING FOR ENQUIRY,

Held in the New Jerusalem Temple, Waterloo Road, on every Wednesday Evening at 7 o'Clock,

SUBJECTS FOR CONSIDERATION IN MARCH.

- March 5. How are the terms *Father, Son, and Holy Ghost*, as mentioned in the New Testament, in reference to the Godhead, to be understood?
12. In what consists the unpardonable Sin against the Holy Ghost.
19. Do the Doctrines of the Christian Religion teach that man is born in sin?
26. What is meant in Rev. xvii. 5, by "Babylon the Great, the Mother of Harlots, and abominations of the earth?"

VISITING COMMITTEE,

Connected with the New Church Society, Waterloo Road.

- March 11. At the House of Mr. S. Bugby, 28, Hanover Street, Walworth Road. To assemble to tea at half past 5 o'Clock.

Subject.—GENESIS vi. 13.

VARIETIES.

HISTORICAL, PHILOSOPHICAL, SCIENTIFIC, AND LITERARY.

THE ORIGIN OF THE NAMES OF THE DAYS OF THE WEEK.

SUNDAY.

1. The idol of the Sun, from which Sunday is derived, (among the Latins, *Dies Solis*.) was placed in a temple and adored and sacrificed to; for they believed that the sun did co-operate with this idol. He was represented like a man half naked, with his face like the sun, holding a burning wheel with both hands on his breast, signifying his course round the world; and by its fiery gleams, the light and heat wherewith he warms and nourishes all things.

MONDAY.

2. The idol of the Moon, from which cometh our Monday, (*Dies Lunæ*.) anciently *Moonday*. This idol appears strangely singular, being a woman habited in a short coat like a man; her holding a moon expresses what she is; but the reason of her short coat and long eared cap is forgotten.

TUESDAY.

3. Tuisco, the most ancient and

peculiar god of the Germans, represented in his garment of a skin, according to their ancient manner of clothing: next to the Sun and Moon, they paid their adoration to this idol, and dedicated the next day to him; from which our Tuesday is derived, anciently *Tuisday*, called in Latin *Dies Martis*. But this idol is very unlike Mars, whom Woden much nearer resembles than he does Mercury.

WEDNESDAY.

4. Woden was a valiant Prince among the Saxons; to his image they prayed for victory over their enemies, which if they attained they usually sacrificed the prisoners taken in battle to him. Our Wednesday is derived from him, anciently *Wodensday*. The northern histories make him the father of Thor, and Friga to be his wife.

THURSDAY.

5. Thor was placed in a large hall, sitting on a bed, canopied over, with

a crown of gold on his head, and twelve stars over it, holding a golden sceptre in his right hand; to him was attributed the power over both heaven and earth, and that, as he was pleased or displeased, he could send thunder, tempests, plagues, &c. or fair seasonable weather, and cause fertility. The *Laplanders* say the rainbow is his bow wherewith he shoots, and they worship him as the author of life and death. From him our *Thursday* derives its name, anciently *Thoraday*; among the Romans, *Dies Jovis*, as this idol may be substituted for Jupiter.

FRIDAY.

6. *Friga*. This idol represented both sexes, holding a drawn sword in the right hand, and a bow in the left, denoting that women as well as men should fight in time of need; she was generally taken for a goddess, and was reputed to be the giver of peace and plenty.

SATURDAY.

7. *Seater*, or *Crado*, stood on the prickly back of a perch; he was thin visaged and long-haired, with a long beard, and bare-footed, carrying a pail of water in his right hand, (wherein were fruits and flowers,) and holding up a wheel in his left, and his coat tied with a long girdle: his standing on the sharp fins of this fish, signified to the Saxons, that by worshipping him they should pass through all dangers unhurt: by the wheel was intimated the strict unity and concord of the Saxons, and their concurring together to run one course; by his girdle flying both ways was shown the Saxons' freedom: and by the pail with fruits and flowers, was denoted that he would nourish the earth. From him, or from the Roman deity *Saturn*, comes Saturday.

NEW MONTHLY MAGAZINE.

In the *New Monthly Magazine* for January, p. 29, containing an extract from a work recently published it is computed, that the number of SWEDENBORGIANS is thirty six thousand.

ECLECTIC REVIEW.

In the *Eclectic Review* for January, p. 80, the following remark of the Reviewer is worthy of notice, and will evince to a serious mind the approximations that are making to the heavenly truths of the New Jerusalem. "Let us not fear to speak of

our Lord as the inspired apostles spoke and wrote of him; nor in our zeal for the honour of his Deity, lose the benefit and consolation to be derived from a firm and distinct apprehension of his real and proper humanity, under which view it is, that he stands related to his church, as their MEDIATOR, INTERCESSOR, and EXAMPLE."

REFORMATION OF THE GENTLEMAN'S MAGAZINE.

In the number for January, p. 623, in a review of "*Warren's Chronicles of Wesley and Methodism*," the writer candidly declares that "when Christ said that the moon should be turned into blood, the stars fall from heaven, and the temple be destroyed and rebuilt within three days; he plainly intended no literal meaning." This is another admission of the views of Emanuel Swedenborg.—The reviewer has here adopted a very common but erroneous mode of expressing his ideas: his meaning is that the words in question are not to be understood in the ordinary manner, as denoting natural things.

CALVINISM.

Incorrigible spirit of Calvinism among the inhabitants of Olney.—In a work lately published, called "*The Living and the Dead*," by a country curate," p. 204, we copy the following curious paragraph. "I believe I should never have left Olney had not so incorrigible a spirit prevailed in a parish I had so long laboured to reform."—Newton: see Cecil's Life. These are Newton's sentiments: now for Scott's who succeeded him. "I cannot, and need not convey to others a particular account of all things which render the thoughts of spending my days at Olney, painful to me. There are above two thousand inhabitants in this town, almost all Calvinists, even the most debauched of them! The inhabitants are become like David, wiser than their teachers; that is, they think themselves so; and have learned to stupefy their consciences—vindicate their sloth and wickedness—and shield off conviction." Pretty strong statement this! "As for myself, I am very unpopular in this town, and preach in general to small congregations."—Scott's Life, p. p. 206-7-15.

GROTTOES IN THE CRIMEA.

"In the sides of a steep rock in the Crimea, are several grottos, supposed to have been made by the first Christians, when they fled hither to escape persecution. Wishing to see them, I climbed up a precipice, and entered a room four feet in height, six in length, and four in breadth, in which I found a small bed, and a few clothes hanging on the walls. Close to the door, at a small opening, sat an aged Russian, poring over a Slavonic Psalter, and seeming to find much enjoyment from that part of the Divine Word which he was reading. As his back was turned, he did not see me; which gave me time to remark, with what fervour he read the devotional strains of "the sweet singer of Israel." I let him finish his Psalm, and after saluting him, asked him if he understood what he was reading? "not all," he replied; "but much of it is plain to me." He had heard that there was such a book as the Bible, but the Psalms were the only part he had seen."

THE BROTHERHOOD OF MERCY.

In many of the Italian states there is a very ancient establishment called "The Brotherhood of Mercy." The duty of the members is to succour any persons in distress, and their charity is so great that they render the same service to persons of all religions and countries. It is enough for them that a fellow creature is in want of their help. Their dress is singular: they are clothed in black sack cloth from top to toe, and girded round the waist; their hoods not only cover their heads, but fall down before their faces and on their breasts, with two holes for the eyes. When their assistance is required, a bell is tolled: once for the removal of a sick person, twice for an accident, and three times for a death. They never fail to obey the summons, regardless of personal danger.

EASTERN WELLS.

Mr. Henderson tells us, that in passing through some towns in the east, he was much struck with the number of wells on both sides of the street. Over each of them is built a windlass, with a handle which is turned round by the hand. By this

means, the bucket is let down into the well, and drawn up again. And he remarks, "It appears that it was a machine of this kind that Solomon refers to in his picture of old age: "Or the pitcher be broken at the fountain, or the wheel broken at the cistern."

WEDDINGS IN THE EAST.

Before retiring to rest, we were stunned by the noise of a procession, led on by a band of musicians: and were told that it was a Jewish bridegroom, with his young friends, going to the house of the bride's father, in order to bring her to her future home. In a short time they returned, with such a number of lights as quite illuminated the street. The bride, covered with a veil, was led along in triumph, accompanied by her virgins, each with a candle in her hand, who sang and danced before her and the bridegroom. This sight brought to our minds the parable in the 25th chapter of Matthew; and we particularly perceived the fitness of the command which our Saviour gives us to watch and be ready, for the return of the procession must have begun, as soon as the bridegroom arrived.

TO OBTAIN FLOWERS OF DIFFERENT COLOURS ON THE SAME STEM.

Scoop out the pith from a small twig of alder, and having split it lengthwise, fill each of the parts with seeds that produce flowers of different colours. Surround them with earth, and then tying the two bits of wood, plant the whole in a pot filled with earth properly prepared. The stems of the different flowers will thus be incorporated, so as to exhibit to the eye only one stem, throwing out branches covered with flowers analogous to the seed which produced them. By selecting the seeds of plants which germinate at the same period, and which are nearly similar in regard to the texture of their stems an intelligent florist may obtain artificial plants exceedingly curious.

TO PRODUCE A LEAD TREE.

To a piece of zinc fasten a wire, crooked in the form of the worm of a still; let the other end of the wire be thrust through a cork. You then pour spring water into a phial or decanter, to which you add a small quantity of sugar of lead; thrust the

zinc into the bottle, and with the cork at the end of the wire fasten it up. In a few days the tree will begin to grow, and produce a most beautiful effect.

NEW SOLAR COMPASS.

At the last meeting of the Edinburgh Wernerian Society, a very interesting instrument was exhibited, the invention of Mark Watt, Esq. It may be thus briefly described:—Twenty-five needles, of the size No. 10, are rendered magnetic, and stuck at equal distances, into a thin circular slice of cork, of three inches diameter: this circle is affixed by a copper wire to a light bar of wood five inches long, having at its opposite extremity a small weight equal to the weight of the needles. In the centre of the bar is an agate cape which receives a fine steel point, on which the instrument traverses. Being secured from the action of the external air by a bell glass, and exposed to the influence of the sun's ray, the circle of magnetised needles points to the sun, and in that position in opposition to the diurnal motions of the earth, as long as the sun is above the horizon.

BURIALS IN THE EAST

From the Greek church we saw a corpse carried to the public burying ground. It had not been put into a coffin according to the manner of burials even of the poorest in England, but was simply wrapped round with a white cloth laid upon the bier or board, and borne by four men to the grave. This way of burying is common to the Jews, Christians, and Mahometans, in these parts. Such seems to have been the manner in which Abner was interred, (2 Samuel iii. 3.) for it is said David followed the bier (bed or board.) The bier on which the widow of Nain's son was carried, was most likely nothing more than what we now saw.

THE ALLIGATOR.

Alligators are very bold and fierce, and very seldom tamed. Mr. Anderson, in his mission to Sumatra, mentions an instance of a boat with three horses and six goats being attacked by a swarm of them. They surrounded it on all sides, which so alarmed the horses, that the boat upset; when the animals were seized and devoured in an instant. The

Malays escaped by jumping into another boat. The same book, affords a proof that this animal may be tamed.

"Near the mouth of a river, where there is a fishing-house, an Alligator may be seen of an immense size. His back, when a little out of the water, is like a large rock. He remains always there; and is fed upon the head and entrails of the large Skate fish, which are caught there. I saw him (says Mr. Anderson,) when the Malays called him to his meals. He appeared full twenty feet long. Being in a small boat at the time, I wished to make all haste away; but the Malays assured me, he was quite harmless: so much so, that his feeders pat his head with their hands; a dangerous step to be sure; but it shows the great tameness of the creature, by nature so fierce. He will not allow any of the other Alligators to approach the place; and on this account the Malays almost worship him.

SQUIRRELS.

It is a curious circumstance, and not generally known, that most of those oaks which are said to spring up of themselves, are planted by the Squirrel. A gentleman walking one day, in the woods belonging to the Duke of Beaufort, near Troy House, in Monmouthshire, his attention was diverted by a Squirrel, which sat very composedly upon the ground. He stopped to observe its motions. In a few moments, the Squirrel darted to the top of a tree, beneath which he had been sitting. In an instant he was down with an acorn in his mouth. After digging a small hole, he stooped down and put in the acorn. Then covering it, he darted up the tree again. In a moment, he was down again with another, which he buried in the same manner. This he continued to do as long as the person watched him.

The industry of this little animal is directed to the purpose of securing him against want in winter; and he forgets the spot in which he places every acorn. He no doubt loses a few every year; these spring up and are destined to supply the place of the parent tree. Thus is Britain in some measure indebted to the industry and bad memory of a Squirrel for her oak trees.

EASTERN HOUSES.

"I have in view two of the houses where last week marriages took place. The court yard and the tops of the houses are again covered with guests. The words, "Preach ye on the house tops," appear very plain

to those who daily see those houses. They are low and flat roofed, and would give an opportunity to speak to many on the house, and many in the court yard below. The continuance of the feast put me in mind of Judges xiv. 12." *Jewett's Researches.*

Obituary.

DIED on Tuesday Morning, February 19th, 1828, at his house in Long Acre, aged 60, Mr. Thomas Jones, a celebrated Welsh Bard (denominated by his countrymen, "Bardd Cloff") treasurer to the Royal Cambrian Institution. Mr. Jones who was a worthy member of the New Church, and who subscribed very liberally to its various institutions, was a man of considerable literary and poetical talent; he gained a number of medals for poems on various subjects, particularly the gold medal of the Cymmrodorian, on the revival of the society in 1821. He also gained a medal at the last Brecon Eisteddfod, for an Englyn (a stanza) on the Sun. The silver medal of the Gwyneddigion Society was presented to him for his zeal in promoting Welsh literature, &c. Mr. J. was universally esteemed by a numerous circle of friends. He was born at Llangollen, in Denbighshire, but he had resided for many years in London, and during the summer season, at Dovey Cottage, near Machynlleth, in Montgomeryshire. His loss will be severely felt by the indigent natives of the principality residing in London, and lamented by Cambrians in general. He has left an amiable widow to mourn his death.

POETRY.

[The following verses, which convey some excellent sentiments, with peculiar eloquence and feeling, were written by the late Dr. Johnson. As his poems, especially the minor ones, are not generally known, we have selected the ode now presented, as likely to be acceptable to our readers.]

FRIENDSHIP.

AN ODE.

FRIENDSHIP! peculiar boon of heaven,
The noble mind's delight and pride;
To men and angels only giv'n;
To all the lower world denied!

While love—unknown among the blest,
Parent of thousand wild desires,—
The savage and the human breast,
Torments alike with raging fires.

With bright but oft destructive gleam,
Alike o'er all his light'nings fly:
Thy lambent glories only beam
Around the fav'rites of the sky.

Thy gentle flows of guiltless joy,
 On fools and villians ne'er descend ;
 In vain for thee, the monarch sighs,
 And hugs a flatt'rer for a friend.

Directress of the brave and just !
 Oh ! guide us through life's darksome way !
 And let the tortures of mistrust
 On selfish bosoms only prey !

Nor shall thy favours cease to glow,
 When souls to blissful climes remove ;
 What rais'd our virtues here below,
 Shall aid our happiness above !

LINES ON THE WORD OF GOD.

THE Word of Life, to men was giv'n,
 To lead them in the way to heav'n,
 And give them lasting peace :
 To bring to light their latent ills ;
 To renovate their stubborn wills,
 And thus from sin release.

But selfish pride, and worldly gain,
 Self consequence, with all the train
 Of base, infernal pelf,
 Withhold the thanks for blessings giv'n,
 Nor humbly offer praise to heav'n,
 But claim them all to self !

So when self-love does yet remain,
 The centre of man's worldly gain,
 How low it keeps the mind !
 For while he speaks of truth and love,
 And points the way to heav'n above,
Himself remains behind !

Thus, while he does submission teach,
 And heav'nly truth to others preach,
 He looks for earthly praise ;
 Not seeing that such vile pursuits,
 Degrade himself below the brutes,
 And leave him in disgrace !

Great God of heav'n restore the blind ;
 And empty ev'ry human mind,
 Of pride, self-love, and sin :
 That they may worship Thee, their God,
 And take delight in doing good,
 From love to Thee within.

I. P. A.

THE
NEW JERUSALEM MAGAZINE,

AND

Theological Inspector.

APRIL, 1828.

ILLUSTRATIONS OF SWEDENBORG.

[Continued from page 75]

WHATEVER proceeds immediately from God into the will or understanding of man is intended to continue for ever. Hence *Faith* the expectation of everlasting blessedness will thus continue: not indeed in the same manner as on earth, but as a feeling of the same nature. *Here* it is a confidence in God that through the sufferings of Christ the work of salvation is begun, and will be perfected: *hereafter* it is an expectation of future unseen and unfelt delights, the progressive blessedness of the enlarging spirit. *Hope*, too, which in this world is fixed on immortality, will there look forward from glory to future glory, from brightness to greater brightness, from the fulness of the soul to an enlarged spirit, and a greater fulness, through all the ages of the everlasting kingdom. And thus also will pure and holy *love* proceeding from God as its source, and returning to him as its end, live and rule in the heart. Subject no longer to the uneasiness and darkness of mortality, the spirit will again look upon those in whom it once delighted—its love will be renewed with greater ardour, its friendship refined, and made more pure and heavenly; and the bond of souls, the union of the affection of one, with the thought and understanding of another, will be more and more closely drawn, until friendship shall ripen, (I had almost said into identity) and love shall make them altogether one.

Will this be denied? I demand then upon what ground of
No. 4.—1828.

G

reason, or upon what principle of religion this denial is to be founded? Reason teaches that if holy love continues after death; then the love of parents and children will continue, for *it is holy*—and the love of friends will continue, for *it is holy*—and the marriage bond will be renewed, for *it is superlatively holy*. Not indeed with its present imperfections, but such as it can be in spirits who are capable of every feeling in the highest possible perfection.

Reason teaches further, That if we love God to all eternity, then, that love as an active principle will diffuse itself abroad among all those objects on which his image is impressed or towards whom he has placed, in the affections, an holy and heavenly inclination. The union of friendship illustrates a relation which will for ever remain betwixt God and man, and as that relation will continue, so will the union which is its image continue also. The natural (and permit me also to say spiritual) tie, which unites a child to its parent, is a miniature of the everlasting bond between God and the spirit; and as the holy original will remain, so the holy transcript will remain also. The union of souls which constitutes marriage is a dim and finite resemblance of that continual identity which subsists between God and his church, and since this union is eternal, so also is that by which it is represented. All heaven is but a resemblance of God in greater and lesser images. The whole of the saints united in affection, are an universal image of the divine love: the union of families is an image still more identified: the closeness of friendship is a picture in another and more contracted circle—the tie of conjugal relationship is a miniature approaching still nearer to the original, and the union of each spirit with God, joins the human image to the divine glory.

Take away from heaven all its relationships—all its ties—all its affections; and what is there left for reason to rejoice in? nothing but a vague and indeterminate hope of pleasure without any known object or purpose. It becomes a strange country—a land of strangers; and death a dismal voyage carrying us for ever from all we love and from all we delight in. But I question whether any one can love God, without that love driving him as a necessary consequence to love his family—his friends—and the world. For the love of God moves in circles. *He Himself* is the centre of all: the nearest relations follow next—friends are next inclosed, and the succeeding bounds include all that is good and pure, and holy. Thus it is at least on earth, and since love, and especially divine love is without change, thus to the eye of sober reason will it be in heaven.

And religion teaches that by death we shall part with nothing but impurity and corruption. "This mortal" it is said "shall put on immortality—this corruptible shall put on incorruption." "The natural body shall be exchanged for a spiritual body," as the dull grain of wheat thrown into the earth is succeeded by the green and beautiful plant. "There shall be no more death—sin as the sting of death being taken away—all tears shall be wiped from all faces, and there shall be no more grief neither sorrow, nor sighing." But in what part of scripture is it said "there shall be no more friendship! there shall be no more affection! there shall be no more love? No where—in not one passage! Nay, those very persons, who seem so eager to exclude all the domestic loves from the abodes of bliss, are at times obliged to confess that the friendship or fellowship of saints will be then perpetuated;* and if the fellowship of saints, why not the fellowship of individuals, and the fellowship of families? Surely the same principle of religion which leads us to desire the one, drives us also to long for the others. And if the fellowship of saints is permanent because it is a holy institution proceeding from divine love, and enlarging and purifying the soul, then for the same reasons, the other relations must be permanent likewise; for is not the union of friends a holy institution? And is not the tie of relationship an effect of the divine love? and is not the bond of conjugal affection, a heavenly and holy union? And do they not all when sanctified tend to elevate and purify the mind? Why then are they not to exist hereafter as well as the fellowship of saints in general.

Without going further into this argument, or proving that wherever there is a general affection, that affection must descend to *particulars*; I will here anticipate an objection which I have no doubt will be made by many: viz, That the ties of nature (as they are called) are suited to our imperfect state of being, and that they are only designed for a temporary purpose, consequently when that purpose is accomplished they must at once and for ever cease. In this objection there are at least two points taken for granted without the slightest proof, and yet upon these unproved foundations depends the whole force of the argument. For first: it is not proved (nor ever can be) that these relationships were designed to answer merely a *temporary* purpose. And again: the assertion that when the temporary end is answered,

* Hence it has with a certain class of persons become an axiom that the "ties of grace are closer than those of nature." If by this be meant that grace draws the bonds of nature more closely, and exalts and refines the domestic affections, while it extends love to all; the sentiment is in common though expressed in spiritual language. But if it be intended to intimate that grace supercedes the domestic relations by other loves of a stronger nature, the sentiment is both false and unscriptural.

they are destroyed, is at once contradicted by religion and common experience.

The domestic affections are *not* ties which serve only to bind civil society together; they answer to higher and far nobler ends. They have not a mere relation to the body and to time; they are fixed in the *spirit*; and whatsoever is fixed in the spirit, is like the spirit—*immortal*. The affection with which a pious father regards his rising family, is not a feeling of the body, nor does it answer only a temporary purpose. The love with which an affectionate husband thinks on the partner of his bosom, is not a mere desire of the flesh. Both these ties are conjunctions of spirit with spirit, of immortal essence with immortal essence; and unless the spirit itself undergoes a total change at dissolution, they must remain when the body in which they are manifested has crumbled into ashes.

And we have already observed that no *such* change will pass upon the soul. The ancient patriarchs rejoiced in the hope of being gathered to their fathers. David in the extremity of parental anguish, looked onward to an union with his departed child; and one principal subordinate joy of the pious of all ages, heathen as well as christian, has arisen from the hope of being again united with those to whom their spirits were bound and united on earth. If the social tie of domestic love answers only a purpose of time, then there is no difference betwixt the affection of a *pious* Father, and that of an irreligious one. If the latter be but in-stinctuous, and his love lead him to provide for his family, the end, the only *temporary* end is answered: and if the end of parental love can be fully answered by an irreligious character; what need is there of religion in the family circle? Again, if the end of marriage be merely "to preserve seed alive upon the face of the earth," and if it have no higher nor more noble purpose; then the adulterer, who without a legal tie gratifies his passion; fulfils the end of nature, as well as the pious and affectionate husband; and what need of piety (or even of affection) to fulfil such a purpose as this? Or if to avoid the consequence of such a doctrine, it be admitted that piety is necessary to the regulating, and in some sense to the very existence of proper domestic affection; then, that tie by which such affection exists, must have a higher destination than the wants and desires of time; and if it has such a purpose, that purpose must exist *beyond* time; and whatsoever exists *beyond* time is eternal. Besides

If the relative ties are dissolved when the temporary purpose is answered, then, when children are educated and provided with the means of passing through life, and when they can ac-

ually pass through it without any dependance on parental aid; the relationship must be at an end; as is the case with the brute creation, because the natural end is accomplished. But is this the case? Does not the fifth commandment of the decalogue bind *all*, whether dependent or independent of parental assistance? And why is the paternal relation perpetuated in *man*, more than in the fowls of heaven? Simply because man is immortal, and relations "bound on earth" are, when cemented by piety, "bound in heaven." Or if again the end of the marriage bond be merely the procreation of children; then, when this end is answered, and when nature withdraws the power; and when age comes down upon the body, the tie must be dissolved and the relationship at an end. But to the *aged*, as well as to the *young*, it is said "husbands, love your wives, even as Christ loved the church." And why is this union of the human species permanent, while that of the inferior animals is dissolved? because in man the purpose is an immortal one, and the relation is continued to immortality.

If then these bonds are innocent and holy—if they are representatives of the love and character of God, and are not formed for temporary ends alone, nor dissolved when those ends are answered: then we may fairly conclude that they will continue for ever—that the long chain of relationship and affinity will unite and bind together the vast societies of the blessed; and that the holy and heavenly affections of domestic life, purged from imperfection and impurity, will for ever constitute one of the principal subordinate joys of "the church of the firstborn."

And there can be no fear of such loves drawing our minds from the supreme love of the Redeemer, since He is the source and centre of every affection. I refer again to the figure which we before used. Throw a stone into a smooth lake of water, and look how one circle of waves succeeds another, until the outermost includes the waters and touches the shore. The place where the stone fell is the centre of all, the point whence they all diverge; yet the circles are stronger or weaker, and include more or less of the lake as they approach or recede from the centre. Now let the lake of waters represent the innumerable host of heaven; and the circles, the affections of the soul. The general round of love includes all, even as the first circle inclosed all the waters. The narrowing affections take in friends, countrymen, acquaintances. A lessening circle of love surrounds our relations—a smaller still, our parents and families. The last and least, the partners of our souls; and then all the circles of affection and love, whether general or domestic, terminate in the eternal centre, the God of

Love, from whom they first proceeded and whose everlasting goodness and truth forms the "central point" of all.

I appeal to the most inveterate casuist: is there any thing unscriptural—any thing unreasonable—any thing unworthy of christianity in this idea of blessedness? Is it not what the most fearful hope for, and what the generality of pious minds wish? Do not friends separated long to meet and again to join the departed? Do not parents hope to renew the love of affection with their children? do not the broken loves of married spirits stretch into eternity, and wait a reunion? and are not these hopes, and wishes, and longings, the comforts by which a pious mind supports itself in the seasons of death and sorrow? and are they not holy desires? and as all holiness proceeds from God, must not these desires, and wishes proceed from him? and would he give these hopes merely to disappoint them hereafter? No! the love of holiness will include the domestic affections—the bond of friendships, the union of souls. They are parts and portions of itself, and will, and must exist in it, for ever and ever. We therefore conclude that as the ruling love, (the love of good, or the love of evil) will remain with man to eternity, so the subordinate loves which depend upon this as their fountain, will exist along with it.

And as the derivative loves will continue to eternity, so we lastly lay it down as a truth, that the peculiar delights connected with these affections will likewise continue; only with infinitely greater blessedness, and in an infinitely purer manner.

Indeed it seems to me likely, if not probable that even the pleasures of *sense* arising from inanimate objects will be perpetuated hereafter. For, let us consider, first, that the perceptions of pleasure springing from the senses have their seat, not in the material (and of itself inanimate) body, but in the *spirit*. 2dly, That there appear to be peculiar faculties in the spirit, suited to the reception of various classes of sensations. 3dly. That these faculties differ entirely from each other, and seem to be, as far as we can observe them, constituent parts in the soul, or spirit of man. In looking abroad for instance, on a beautiful and widely extended landscape—the harmony of its parts—and the varied grandeur of its scenery, at once communicate a feeling of delight essentially different from that arising out of the other senses. But where does the faculty exist which transmits that delight to the soul? not in the *eye* certainly, "for the eye, as mere matter, does not of itself see, and like every other material substance is incapable both of sense and feeling." Present the same scene before the eye of an inanimate body, and no delight, nor

perception will be produced. The organ of sensation, as well as the perception of delight arising out of it exists therefore in the spirit alone. Again, in listening to a soft and pathetic piece of music, an indescribable feeling of softness and delight fills, not to bodily ear, but the organ of the mind, yet this delight differs entirely from the former. Nay, we may go further and descend lower, without at all destroying the proposition. The pleasure of taste, is not in the tongue, it is a perception of the soul;—the tongue of a dead body, though every way perfect, possesses it not. Even the lowest feeling of all, that of touch, is to be sought in the internal man; it is not the finger which feels, but the spirit within it.

Now, to receive these perceptions, there must be senses of the mind, corresponding with the organs of the body, and these senses are as distinct from each other as the bodily members. And further, as no human spirit exists without such internal senses, we may, with perfect propriety, consider them as essential parts of it, differing indeed in individual spirits, even to an infinite extent, but found, as to their general form, in every person. We must reflect further, that the feeling thus communicated to the soul, are in themselves perfectly *innocent*, and seem either to be implanted in the spirit at the first dawn of reason, or are inherent perceptions of the mind which reason unfolds and brings to light. Now the soul in its essential nature will undergo no change at death. The change from sin to holiness—from time to eternity, is the only one that the spirit suffers; and this is a change of state and condition, not a change of parts, or essential properties.

And let us consider next, that every holy or innocent pleasure which we here enjoy, is intended by the Giver to lead onward to some, more perfect enjoyment hereafter; a position which few will deny. We may then in perfect consistency with religion, believe that in that world there will be some heavenly and eternal objects, which will communicate to the mind, through its spiritual organs, the same delights which are here enjoyed by the instrumentality of the material covering. The pleasure arising in the mind from soft and beautiful melody will be raised infinitely higher by some corresponding object suited to the faculty which receives it. The happiness springing from the view of quiet groves and wide-stretched plains—from the happy repose of nature, will be met by some heavenly scenes calculated to raise and heighten the same feeling; and in short for all the sublime and beautiful objects which here act upon the mind through the outward senses, there will be others more beautiful, giving birth to pleasures more refined, and communicating to the soul more perfect, though

corresponding pleasures. This is perfectly in accordance with the sentiments of the best and the wisest men among all classes of Christians: for it is a generally received opinion that every power both of body and mind, will there receive a full and complete gratification.

Hence heaven must be a *place*: not an empty and desolate region, but a place filled with beauty and glory. And if a place it must have its external spiritual objects, corresponding to the external objects of this natural world, and fitted to enapture and delight the spirit through the medium of the spiritual body, as natural objects excite pleasure by means of the natural or material body. To consider heaven as a mere emptiness—an expanse of air, or a region of vapour, is an idea as much at variance with the Scriptures, as it is with sound and unbiassed reason.

True, it certainly is, that the *kingdom* of heaven—the highest and most exstatic part of celestial pleasure—the source whence every other must be derived; is *within* the soul, and has its seat in the will and understanding, consisting in the communication from the God of love, of continual streams of love and wisdom, goodness and truth, affection and knowledge; but it would be wrong to place *all* the happiness of heaven here, because here the highest and best part of it is to be found. There are, as we have already observed, *senses* of the mind, outward as well as inward feelings, delights as well as blessednesses; and these outward powers of the soul must be met by objects suitable to its inward delight. That so the interior of the spiritual man may exalt, and draw pleasure from every outward object, and those outward objects communicate an additional delight to the interior bliss. The very ideas conveyed by the language of the Divine Word upon this subject, irresistibly force upon the soul images of outward glory as well as of inward happiness. The *city* of God and of the Lamb, the heavenly Canaan, the rest that remaineth for the people of God, the *mansion* of our father, in which a *place* is prepared for us, the kingdom of glory, a crown which fadeth not away. *Things*, not merely feelings, but things which eye hath not seen, nor ear heard, and of the glory of which the heart hath not conceived any suitable idea. All these expressions, and numbers more which might be added convey to the mind the image of external as well as internal beauty, sensual pleasures of the spiritual body as well as inward pleasures of the indwelling soul, nor can external beauty and external pleasure be separated from these declarations without divesting them of one half of their meaning and consistency.

And, if there exists no reason why the *sensitive* faculties of the

spirit, shall not be perpetuated, while in themselves independent and pure, if there is the highest probability that such pleasures, having their seat in the soul will continue to exist when the body is no more; then, surely, the holy delights of friendship, relationship and love, will follow the spirit into eternity; and the varied and numerous pleasures of sight, and converse, and fellowship, must be multiplied ten thousand fold in a world where no mistakes can be made—no suspicions excited—and no causes of coldness exist.

In conclusion, then, it may, I think, be fairly imagined, that as the ruling and subordinate affections will continue to exist in the soul; so the delights attendant upon them will continually arise, as an outward and subordinate source of pleasure in the world of glory.

But what an awful image does this present of the state of those in whom the love of evil has been the ruling principle. I may perhaps be excused from entering upon so awful a subject, but as holy love leads to holy association, I may observe that unholy affection as surely leads to a conjunction as unholy. There needs not the aid of material fire and mineral brimstone to form the scriptural hell. Fancy to yourself a number of unregenerated and wicked men, with every evil passion let loose and extended, with every corrupt inclination left to its full strength, the love of adultery—the love of revenge—the love of murder, acting in every soul, and by every power of the immortal body; joined together by a similarity of love, and burning with rage towards God, and each other; earnestly wishing, nay, agonizing to gratify their passions, yet incapable of doing so; or, if in any degree capable, drawing down upon themselves accumulated misery. I knew not what many may think upon the subject, but this I know, that to the imagination of a reflecting man, who knows the strength and force of passion, such a hell would be tenfold more dreadful than lakes of material fire, or whole continents of burning brimstone.

The reflection which ought naturally to arise from the proposition thus laid down and maintained, is this.—What is the ruling love of my heart? is it the love of self—of the world—of evil? If so, although I see them not, yet I am in close and intimate conjunction with those who are in eternity, like myself; and must, if taken from the natural world, find myself in their company, a companion of sin and wretchedness. Certainly it behoves me to strive with every power of mind and spirit to recover in the Redeemer that pure fire of love which the Sun of Righteousness is continually dispensing around, and so to separate myself from evil,

that I may be separated from those who are in evil. For without a likeness of God none can be joined with Him, and he who is not joined with Him, will be separated from him for ever.

I am,

Yours, &c.

FURTHER REMARKS IN ANSWER TO L. C.

In a former paper I took the liberty of urging the members of the London Printing Committee to bestow more care upon the revision of their translations. This I did with no other motive than what must actuate them in their important labours, the desire of making the writings as generally useful as possible, by giving their true sense, and in a style easy to be comprehended. Had it been my direct object to point out defects in their translations, I should, of course, have proceeded in quite a different way. But my object was to shew, how by a correct, and yet freer translation, I could bring forth from its present obscurity a most important doctrine; and for that purpose I took such of the passages in the Arcana Coelestia as bore directly upon that part of the subject, which I wished to elucidate by extracts; intimating, but only incidentally, that, generally speaking, the editions of the London Society were, in point of correctness, and perspicuity, not such as we had a right to expect. I object to the mode of translating usually adopted, because justice cannot be done to Swedenborg by a literal rendering. Besides this, an uncouth style, abounding in Latinisms, in words not translated, as if there were no corresponding words for them in the English language, is actually a gratuitous stumbling block thrown in the way of those, who, from their previous habits, find the subjects in themselves difficult enough, without having to scramble through words, which require some little practice to pronounce, and still more to understand.* But my objection to most of the present editions reaches to something more than the difficulties which must necessarily accompany an uncouth, and faulty style: for I find that many parts which are most essential in elucidating the doctrines of the New Church, are given in so obscure a way that most readers pass them by un-

* Take as examples of barbarous Phraseology, the word, *proprium*, and the still more barbarous, anglo-latin, singular-plural word, *propriums*; *intellectuals*, *rationals*, and *sensuals*; *serieses* and *specieses*; *man's will-goodnesses*, in one complex, *the faces of Jehovah*, *the will-proprium*, and *the intellectual-proprium*, and a multitude of others of a like description. What would be thought of a translator of Cicero, who should render, "Id enim est cuiusque *proprium*, quo quisque fruitur et utitur," for, that which each man uses and enjoys, is his *proprium*.

modified, or else in so erroneous a way, that views are suggested foreign to those which the author himself intended to present. This, I presume to think, has in a measure been shown, so far as respects the Lord's Divine Human Essence, in these papers: not that this is the only doctrine, which, in consequence of defective translation, is either imperfectly comprehended, or entirely misunderstood. Far from it. I lament deeply that it is so, but cannot shut my eyes to the fact, that the leading truths are distorted and obscured by the manner in which certain parts have been translated; and that hence no other but empirical attempts have been made to explain the doctrines. Let but some antagonist arise of acuter mind than those, with whom we have hitherto been contending, and let him but propound certain questions touching the grounds of our doctrines, and, unless we apply ourselves previously to the investigation, we shall be in the disagreeable predicament of being forced to run to the writings, in order to hunt for an answer. It surely is not a creditable state of things, that among our commentators on the doctrine of correspondences, and the public defenders of its truth, not one should be found who has attempted to explain the *grounds* of the mysterious relationship between the spiritual and the natural worlds, and of the representative signification of the myriad forms in the three kingdoms of nature. You, who are the defenders of its truth, affirm that correspondency is not an arbitrary contrivance, but has its ground in the very constitution of created things, and yet what do ye more in your expositions, than shew, that by supposing certain things to mean certain other things, a coherent sense is found to result, wherever it is applied in the Holy Scripture? And after all, what is this, but only pointing out an astonishing coincidence in that Holy Book, but not rationally unfolding, and laying open the grounds of the signification? Allow me to detain your readers a little, for the subject is one of considerable moment, while I illustrate my meaning by a familiar example. *Water* is a form of the mineral kingdom, which spiritually signifies *truth*, or in an opposite sense, *falsehood*, and it is told me, as a rule for the unfolding of the spiritual sense, that *truth* or *falsehood*, according as the context may determine it, must be substituted instead of the natural term for that mineral body which is called *water*. But why, I may ask, should *truth* especially be substituted for the word *water*? Because, it is answered, *water* itself is actually the representative image of *truth*. But *how* the representative image? not because it is pure, and clear, and nutritious, because this would be making a mere comparison of it, or ingenious similitude; but because *water* is actually an *effect*, of which *truth* is the *cause*.

They are correspondences, and correspondency is the relationship subsisting between a cause and its effect. If it be so, then shew me *how* truth in the order of creation can produce the natural object which is called water; for unless you do this, though you attempt to prove it, in an external way by the accumulation of passages taken from the Holy Scripture, you will utterly fail to satisfy the internal perceptions of my reason. The expounders of the doctrine have never done this, and yet Swedenborg has so unfolded the science, that the very grounds themselves are to be traced through every part of his heavenly system. But unfortunately the universal truths on which the reason and reasonableness of the science depends, being in the translation obscurely or imperfectly expressed, are passed by unnoticed. In consequence of the grounds of correspondences not being comprehended, how little is there known of the true constitution of the spiritual world, or, what that world in fact is,—of the production of the natural world from it, and of their *co-existence*. How few that talk about these things, and write about them, have a rational perception of the *manner* of their co-existence. The facts are acknowledged, which Swedenborg was commissioned to reveal, of the *reality* of the spiritual world, its *nearness*, and the abundance of beautiful scenery which the heavens present; but who has ventured to give the explanation of these things? Who has pointed out from the works of Swedenborg, *how* it is possible for it to co-exist along with this natural world, and its scenery, distinct, and yet united, the one, as it is said, within the other, not as things exist the one within the other *in space*, but as a cause in its effect? If sought for in the writings, the explanation of this, and, as I believe, of every other difficulty, will be found, and then we shall no longer feel within ourselves the reproach of believing, by a persuasive kind of faith, that which we do not rationally comprehend.

The *Human Essence* of the Lord is an expression used by Swedenborg in two senses, and there will be no difficulty in ascertaining by the context in which of the two it is used. It sometimes means the Divine Truth, separated from the Divine Good at the consummation of the church in man, and then it is synonymous with the infirm Human Essence; at other times, though not so frequently, it is put for the progressive states towards union of the Divine Good and the Divine Truth at the establishment of the church in man, and then it is synonymous with the Human Essence glorified, or the Divine Human Essence. Hence it is said in reference to this separation of the Divine Truth from the Divine Good in man, that it condemns every one, but that by their union or glorification man is saved, because he is regenerated.

Arcana Coelestia, 10047. The glorification of the Lord's Human Essence was effected by the union of the Divine Truth with the Divine Good.—As the Lord glorified his Human Essence, so he regenerates man.—The sprinkling of the blood upon the altar round about, represented the union, or act of uniting, of the Divine Truth and the Divine Good in all possible ways, as well *in the internal*, as in *the external man*; and the sprinkling of the blood at the foundation of the altar, represented the union of the Divine Truth and the Divine Good in *the external man only*.

A. C. 10068. ("And thou shalt sprinkle it) upon his sons, and upon his sons' garments"—that these words signify the reciprocal union, from the Lord's Divine Human Essence, of the Divine Good and the Divine Truth *in the lower heavens*, results from this, that when the sprinkling of the blood, which was taken from the altar, and the anointing of Aaron with oil, signify the reciprocal union from the Lord's divine Human Essence, of the Divine Good and the Divine Truth *in the higher heavens*, then the like ordinances, when applied to the sons of Aaron and their garments, signify such an union *in the lower heavens*.

A. C. 8573. The Lord, when He was in the world, was the Divine Truth, but when He was glorified, which was at the time of his resurrection (and as he says in another part, He rises again in every one who is regenerated) He is then the Divine Good.

A. C. 2004. "Jesus said, *He who believeth on me, believeth not on me, but on Him that sent Me.* I am come a light into the world, that whosoever believeth on Me, should not abide in darkness." John xii. 44, 45, 46. These words involve the most profound mysteries, and especially with respect to the union of good with truth and of truth with good; or, what is the same thing, of the Divine Essence with the Human, and of the Human Essence with the Divine.

T. C. R. 41. THAT LOVE AND WISDOM IN GOD ARE ONE. Every wise man in the church knows that all the good of love and of charity is from God, and in like manner all the truth of wisdom and of faith; and that this is really the case, human reason also may perceive, if it be but instructed, that the origin of love and wisdom is from the sun of the spiritual world, in the midst of which is Jehovah God; or what is the same thing, that it is derived from Jehovah God by means of that sun, with which He is encompassed. For the heat proceeding from that sun is in its essence, love; and the light proceeding from it is in its essence, wisdom. Hence it becomes as clear as the day that love and wisdom are in their origin, one, and that consequently they are one in God, who is the origin of that sun. But that *they are*

divided as they go forth is manifest from their recipient subjects, and this is especially the case with man, in whom the light of life, which is intelligence, and the warmth of life, which is love, are separated.

A. C. 3704. Because all and every one of the states in heaven, and belonging to man, and even every object throughout the universe of nature, bear relation to good and to truth, *therefore* the Lord's Divine Essence is distinguished into the Divine Good and the Divine Truth, and the Lord's Divine Good is called, the Father, and the Divine Truth, the Son; and yet the Lord's Divine Essence is nothing else but good; nay more, it is the Essential Good, and *the Divine Truth is the Lord's Divine Good, appearing as the Divine Truth in heaven*, or before the angels.

If instead of the Divine Good and Divine Truth in the last clause of this passage, we insert the similar expressions of "Father" and "Son," and instead of angels or the Church in heaven, we insert the Church on earth, we shall have the same Truth in the natural and sensual degree, which is here expressed in relation to the celestial and spiritual, "Because every state of man bears relation to Good and to Truth, *therefore* the Lord's Divine Essence is distinguished into Divine Good, which is called "the Father," and the Divine Truth, which is called "the Son;" and yet the Son is no other but the Father, appearing as the Son at the consummation of the Church in man.

A. C. 4577. The Lord, before His Human Essence was glorified, was the Divine Truth, and therefore he says of Himself that He is the Truth, and on this account also he is called the seed of the woman.

A. C. 2112. To circumcise signifies to purify, and when predicated of the Lord, it signifies to be glorified; thus it is *to put off* the Human Essence, and to put on the Divine Essence.

A. C. 8705. It may be proper to explain further on what ground it is that the Lord Himself, who is the Essential Divine Good, and the very Sun of heaven, is called the Mediator and Intercessor with the Father. The Lord, while in the world *before He was fully glorified*, was the Divine Truth, and consequently at that time there was a Mediation, and He interceded with the Father, that is, with the Essential Divine Good. But after He was glorified as to the Human Essence, He was then called the *Mediator and Intercessor, because* no one can think of the Divine Essence, unless He place before himself *the idea of a Divine Man*; still less can any one be conjoined by love to the Divine Essence, unless it be *by such an idea*. The intelligent of this world remove from themselves *the idea of a Human Essence*, so that there is no *Mediation* between their minds and the Divine Essence.

Having now shewn from the writings of our author what is meant by the Divine Human Essence, or the Divine Essence in the heavens and in the church on earth, or what is in fact the same, the Divine Essence received in the several degrees of celestial, spiritual, rational, natural, sensual and corporeal; and what is meant by the Lord's Human Essence, both in a state of humiliation and of glorification, we shall have no difficulty in perceiving the reason why he speaks of *the Divine Essence of the different churches* in their order of succession from the most ancient, which was a celestial church; the ancient, which was a spiritual church; the interior natural, down to the exterior natural, which at its consummation was a merely sensual church; and why states of humiliation and of glorification are attributed to the Lord in all these churches. In the Arcana Cœlestia, n. 7193, he says that the Lord appeared to Abraham, to Isaac, and to Jacob, as to his Human Essence before it became the Divine Essence. We see clearly the reason also why he says of the Divine Essence, that it is *more* in the inmost heaven than in the other two,* which as respects the Infinite Esse, or the Lord such as He is in Himself, could not be, but only as respects the Divine Essence, or the Lord limited by reception. Having his explanation present to our minds, we are not astonished that he should speak in another place of the Divine Essence, as *not* having been pure, because the heavens are not pure.† Now we can comprehend also, by spiritual light, what the Lord's body was, when that ultimate presentation was glorified, or became the Divine Essence. In his own words, "that Body itself, when glorified, or when it became the Divine Essence, is nothing else but the Divine Love."‡ Indeed, what other conception can be formed of the Divine Essence, which is Infinite."‡

But let us now proceed to a consideration of those passages which speak of the Lord's Divine Human Essence, before He was presented, in an infirm Human Essence, as an object to

* A. C. 8397. † A. C. 8378. ‡ A. C. 6185. And yet how directly contrary is this passage to the sensual views of some, who by the Divine body of the Lord understand the component parts of that finite infirm body, presented to the natural mind in space and time, after it had undergone a certain mysterious transmutation, and was taken up, and formed a portion of the Divine Nature! A phantasy, of which it is difficult to say whether it be more impious, or absurd, and for which there is not the shadow of a foundation in all the Theological Writings of Swedenborg. The Liturgy, which has been lately published for the use of the Church, is still tainted with some of these sensual views, although the term, "Incarnate God," has been properly expunged from its pages. Upon the whole, it is an improvement upon former attempts, though it still stands in need of alteration both in matter and in manner. There are some puerile flights in it, which actually run into blank-verse.

the natural mind and bodily senses; and which connect the two together.

A. C. 6280. The Divine Human Essence, before the Lord came into the world, was Jehovah Himself, *influxant through heaven*, when he spake the Word. For Jehovah was above the heavens, (that is—as I presume spiritually to explain these words, which in their present form are applicable to *space*, with which the Infinite has nothing in common—not falling within the conscious perception of the angels,) “but that which was transient through the heavens from him, was at that time the Divine Human Essence. For by the influx of Jehovah *into heaven*, it resembled a Man, and the very Divine Essence thence produced was a Divine Man. This then is the Divine Human Essence from Eternity which is called *the Sent*. But as it became impossible for Jehovah any longer, to be influxant by means of this, His Divine Human Essence, into man, *in consequence of his having removed himself so greatly from that Divine Essence*, He therefore assumed a Human Essence, (in the lowest degree), and this he made the Divine Essence, and so was able, by an influx from it into heaven, to reach those also of the human race who could receive the good of charity, and the truth of faith from His Divine Human Essence, which in this way became visible.”

A. C. 4687. “When the celestial church—(which worshipped the Infinite Essence, produced through heaven as a Divine Man)—began to fall, it was foreseen by it, that a time would come, when the Infinite Existent Essence *could no longer be influxant into the minds of men*, and that if that were to be the case, the human race would perish. It was therefore revealed to them, that one would be born, who would make the Human Essence” (or that state which is essential to man), “the Divine Essence, and would become the very Infinite Existent Essence, such as He had been before; and at last, *ONE with the Infinite Esse, as he had been before*. This is the origin of their prophecy respecting the Lord which is to be found in Genesis, iii. 15. It is described in these words by John: In the beginning was the Word, and the Word was with God, and the Word was God. This was in the beginning with God. All things were made by Him, and without Him was not any thing made which was made. In Him was life, and the life was the light of men. And the Word became flesh, and dwelt in us, and we saw his glory, as of the only-begotten of the Father, full of grace and truth.” i: 1, 2, 3, 4, 14. The Word is the divine Truth, which considered in its Essence is the Infinite Essence, *Existent from the Infinite Esse*, and is the Lord as to His Human Essence. This is that very Essence from which

Truth Divine now proceeds, and is influent into heaven and through heaven into human minds; and as a consequence of this rules and governs the universe, even as it had from eternity ruled and governed it, for it is ONE and THE SAME with the infinite Esse, the Human Essence having been conjoined with the Divine Essence, which was effected by this, that He caused the Human Essence to be the Divine Essence"—(or, as the author expresses himself in other parts, He was glorified, by putting off the infirm Human Essence which caused Him to appear distinct from Jehovah, and putting on the Divine Essence in which He is seen and acknowledged to be no other than Jehovah.) "From these positions, this then results, that of Truth divine, the Lord's Divine Human Essence is the Supreme, and that among the doctrinal tenets of the church the supreme is that His Human Essence"—(that natural Divine state corresponding to the natural mind throughout its degrees)—"is the Divine Essence."*

Let us now pause a moment to consider why Jehovah should at one time be able by an influx from his Divine Essence to reach the human race, and not at another time, and what change was introduced, and in whom the change was produced, when this was effected. Previous to the coming of the Lord, we learn that the Influx from the Divine Essence into the human mind, was ~~mediate~~ by communication with the heavens. Now the Divine Essence being produced through the celestial and spiritual states of the angels, so long as men remained celestial and spiritual, they were in states correspondent with the heavens, and could communicate with them, and by them receive the influx of love and wisdom from the Divine Human Essence whom they worshipped as a Divine Man. But when the Church had become merely natural, and indeed so externally natural as to be altogether

* The above is the concluding portion of a section, the first part of which has already appeared in a former number of the New Jerusalem Magazine. I am induced to insert this part also in consequence of its having been intimated to me by a friend, that it had been left out, because it stood opposed to the views maintained in these papers. In this he did me wrong. The eagerness of his opposition to what he considers, I have no doubt conscientiously, but ignorantly, a very shocking heresy, must have made him forget for the moment the duty of charity and forbearance. But the passage itself, to which he did equal wrong, harmonizes entirely with every other part of the doctrine, so long as we bear in mind the mode in which the Lord produced that former Divine Essence in the heavens to which this was a superinduction; and so long as we have constantly in view that there are no changes whatever in the Divine Being, but that all changes are in the recipient subject, giving the appearance of change to Him, who is as immutable as he is perfect. To suppose that the Divine Being is in Himself and not in the recipient, liable to change would be to sensualize the heavenly doctrines, and by so doing, reduce ourselves to the condition of groping about, like bats at mid-day, in wretched ignorance of the truths which are presented to us in these matchless writings.

sensual and corporeal, then the case was entirely changed. For by such a degradation man entirely separated himself from the Divine Essence in the heavens, and then he must necessarily have perished, had not the means been mercifully provided for his redemption and salvation. And what were those means? Why an infirm Human Essence was assumed, which in consonance and correspondence with the state of the church, appeared, in space and time, an object of the external senses. *In correspondence also with the state of the church in man*, the Lord appeared as the Son separate from the Father, or as the Divine Truth separated from the Divine Good, he prayed to the Father, as if to a Being distinct from, and superior to himself, was scourged, and spit upon, was rejected, was crucified, and died. Thus did the Church in its utter rejection of the Divine Essence determine the appearance under which the Lord Jehovah was presented—"for he appears to every one in accordance with the state of each"—and thus were all these miserable effects produced in nature, which were correspondent from first to last with the miserable condition of the natural mind. But the Lord put off this infirm Human Essence, and put on the Divine Essence; in other words, the state of the church in man was so changed that to his true disciples, or to those who were receptive of his divine good and divine truth, conjointly, He rose again, and ascended into heaven, and had all power given unto him in heaven and earth; or, according to the spiritual signification of the words, was omnipotent both in the internal and external man. In this way was the infirm Human Essence glorified, or became the Divine Essence; no longer as before a mediate Divine Essence, but immediately presented to the natural mind, even down to the very senses, and received by all the faculties of man as Jehovah Himself, the only God of heaven and earth.

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THOUGHTS ON "REVIVALS OF RELIGION."

Taken from the American New Jerusalem Magazine.

MUCH controversy exists at the present day on the subject of "revivals." By one body of professing christians they are considered as essential to the production of any great change in the religious character of a community, and by another their efficacy is questioned or denied. This difference is not surprising, for the doctrines which are insisted on by the former, as chiefly operative in these cases, are rejected by their opponents as false and dangerous. Without entering into this controversy, we shall make a few remarks on the general subject.

The word *revival* has been used so long and so frequently, that it has become a technical and almost a cant term. Yet it does not seem in itself objectionable. It is countenanced and authorized by the sacred scriptures; as in Psalm lxxxv. 6, "Wilt thou not *revive* us again, that thy people may rejoice in thee?" Psalm cxxxviii. 7, "Though I walk in the midst of trouble, thou wilt *revive* me." Habakkuk, iii. 2, "O Lord *revive* thy work in the midst of the years." The idea conveyed by the term to common minds, or the sense in which it is generally used, may be objectionable and erroneous, but that there *is* such a thing as a declension and revival of religion in the heart, no one who knows what religion is, can doubt. Every one who attends to the operations of his own mind, on whatever subject, may trace an illustration of that general law of human nature of which these revolutions are the result. Every one whose heart is directed to the attainment of a particular object, has his intervals of heat and cold towards it; his affections are not uniformly alive and operative. His internal day has its evening, as well as morning and noon; and his internal year its autumn, as well as its spring and summer. Our affections and thoughts are in a perpetual alternation of flux and reflux, of light and darkness. Every ruling affection of the heart, whether good or evil, is subject to this universal law. When, therefore, we "ask the way to Zion, with our faces thitherward," we still find ourselves subject to the same law. Our path lies through a wilderness, "great and terrible," though we may often be refreshed by manna from heaven, and water from the rock. Nor are we, perhaps, to expect, in any stage of our spiritual existence, an exemption from this law, for it seems to be inseparable from finite being. The angels of heaven have their changes of state; for though "there is no night there," yet there is an evening twilight in the revolution of their minds, "ere the day" again "dawn, and the day spring arise in their hearts." The Infinite alone, is alone the unchangeable. It is he alone who "never slumbers nor sleeps,—the same yesterday, to-day, and for ever."

If, then, this law be inherent in, or inseparable from, finite existence, still more strongly must it operate on man as a sinner, born in the loves of self and the world, the "thoughts of whose heart are only evil continually," and who "must be born again before he can see the kingdom of God."

While, however, we assume it to be true that alternations or changes of state are a necessary concomitant of finite being, it is important to guard against misunderstanding. The common idea of divine laws we believe to be fundamentally wrong. They are generally considered as the voluntary edicts of one who is omni-

potent, operating by arbitrary power, and changeable by arbitrary will; and consequently, that though the laws he has given are "holy, just, and good," yet he *might* have promulgated others, equally obligatory, had he seen fit. This error seems to us to infect the whole system of modern theology. But those who entertain this opinion, surely forget that the laws of Him who is immutable must be immutable as Himself; that "He is not a man that he should lie, or the son of man that he should repent." We are not, therefore, to regard the law of which we have been speaking as the voluntary imposition of a hard master, which could or can be obrogated by his will, but as proceeding from the necessary imperfection of created existences. The Divine cannot create a God like himself, but can only impart those capacities, moral and intellectual, which shall render man, by obedience to his precepts, an image and likeness of himself.

If the foregoing principles are correct, it follows that the church in general, like the individuals who compose it, will always be subject to revolutions of state. The inference is justified by facts. The christian church, from its commencement, has been in a state of perpetual fluctuation. Vital religion, though disguised by various forms of false doctrine, has prevailed more at one time and less at another. From the preaching of the apostles to the present day, amidst all the errors of popery and protestanism, witnesses have at times been raised up by the Divine Providence, who have shone as "lights in the world," and have "testified of the truth" in their day and generation. If these witnesses were not themselves free from much of the false doctrine which prevailed in their time, still, *for* the time, they were the only adequate mediums. Of these changes, the external history of the church is an image, while she migrated from the East, through the South, to the West and the North.

To come down to our own times. It might perhaps be expected that the execution of the last judgment in the spiritual world, and the increased power of influx into the natural, should produce great revolutions in the existing christian churches of all denominations. It would be reasonable to suppose that the minds of men, strongly and more strongly acted upon by spiritual influences, would manifest themselves in operations and processes similar to those which are now going on in the religious world. However pure these influences may be in their origin, and however powerful in themselves, they can only act in a manner consistent with the free will of man. They must operate on minds as they find them, upon such doctrines and principles in the understanding, and such affections in the heart, as either already exist, or can be freely re-

ceived. Consequently, though new light may be continually breaking in from the spiritual world, yet so various and refractory are the mediums through which it passes, that it cannot come forth in its "original brightness." False doctrine, therefore, may for a long time remain unsubverted in the minds of men, and it will often happen that spiritual influx will show itself, only in the lowest and most general forms of literal truth. Still, even by this, much is done. The seed thus sown may yet "bring forth, some an hundred fold, some sixty fold, some thirty fold," as the truths, thus received, are cherished in the conscience and the life. It is a great work to bring men to feel that they are sinners, that they stand in need of redemption, that their Redeemer must be divine, that there is a heaven and a hell, and that all are judged according to their works; though they may have gross and external ideas of the nature of sin, of redemption, of a Redeemer, of heaven and hell, and of the christian life.

Whatever, therefore, may be the doctrinal errors inculcated at the present day, and which are considered as operative in producing those changes in sentiment and feeling denominated revivals, there is much truth necessarily communicated of a general and elementary kind. Whatever be the proximate cause, the effect is so far good as men "cease to do evil, and learn to do well," though from no higher motives than the fear of punishment in hell, or the hope of reward in heaven. Revivals of religion, therefore, must always be regarded with interest, notwithstanding the irregularities that often attend them, as evidences of awakened attention and serious inquiry, and as the harbingers of better days to come. John must first preach repentance in the wilderness of the natural man, before the "way of the Lord can be prepared," or his "glory revealed."

TEST AND CORPORATION ACTS.

To the Editors of the New Jerusalem Magazine.

GENTLEMEN,

With much deference, I take leave to call your attention to this circumstance; That protestant Dissenters of almost every denomination, are now taking all legal means to get a repeal of the above acts, and consequently, Petitions to the legislature, praying for relief, are now pouring in from their places of worship, in every part of the kingdom.

That the statutes of Charles II. commonly called the *Corporation and Test Acts*, by which Dissenters from the church estab-

lished by law, are excluded from enjoying the privileges belonging to them as subjects of the realm, are repugnant to the enlightened spirit of the age in which we live, is a fact that cannot be disproved. Inasmuch as these acts were passed under extraordinary circumstances, as a *temporary* security for the public good, when fanaticism and persecution characterized the times; every friend to religious freedom will admit, that the altered state of society, and the liberal feelings that now pervade all denominations of religious people, call aloud for their repeal.

It is true, that for the last eighty years and upwards, an act of indemnity has been annually passed for the protection of dissenters who could not consistently qualify for office without it; but even this, is certainly a tacit admission on the part of the legislature, that the acts are impolitic and unjust; besides which, in so doing, they grant as a favor to dissenters that which belongs to them as a right.

However, be it duly understood that the writer of these remarks has no ostentatious view either to dictate or advise; but feeling as he does that the friends of the New Church cannot but take a lively interest in the laws by which they are governed, he merely wishes to know from some person more experienced than himself, *what is the wisest course for individuals and societies to adopt for the welfare of the Church, as regards the Test and Corporation Acts, that they may not, by any lack of zeal, lose those political benefits which others are anxious to obtain.*

The very little intercourse that subsists between the Societies of the New Church, and the difficulty in the country of ascertaining what authority to appeal to, for advice, has induced me to trouble you with this article, hoping you will give it a place in your next number.

I am, Gentlemen,
Yours, &c.

A. L. C.

Miscellanea.

SWEDENBORG AND HIS CREED.

[The following article is taken from the Examiner Newspaper of March 2nd 1823. It is given to our readers verbatim, without any observation or comment; and although a spirit of sarcasm runs through the whole of this production, yet many important admissions in favour of some of the doctrines taught by Swedenborg, are made. It is, however, in our opinion, any thing but "Swedenborg and his Creed." Editors.]

The chapel in Cross Street, Hatton Garden, seems destined to exhibit a succession of phenomena. It is at present occupied by the followers of **Baron Swedenborg**: to whom it is understood to have originally belonged. The history of these sectaries is not so well known as some points in it de-

serve. The public thinks they believe in spirits and *diablerie*; and so they do. But there is every-day proof that men may believe in these, and yet be reasonable on other points. They believe too in the New Jerusalem; and the established church believes in the Millennium, of which it may be said, that *l'un vaut bien l'autre*. In which all that is contended for is, that the Swedenborgians believe nothing that ought to stamp them peculiarly with the character of irrationality, or prevent them from having a fair hearing for any thing that is rational, if they can produce it.

Very few people doubt, that Swedenborg was mad when he saw spirits and had visions of the New Jerusalem. But Emanuel Swedenborg was not always mad; he began with being sound, and it was not till he was sixty-one that he began to write *De Equo Albo de quo in Apocalypsi*. He was not mad when he wrote on Algebra and Lunar Observations, nor when he carried galleys across the mountains to the assistance of Charles XII. at Fredericks-hall; and, according to Pinel's rule, his mathematics ought to have preserved him from such a misfortune afterwards. The cause is explained in a Eulogium from the Swedish, which is dispersed with great simplicity by his followers. He was, it appears, the son of "the excellent Bishop of Skara, Dr. Jasper Swedberg, a clergyman full of zeal, but free from bigotry, and still Chaplain of the first regiment of cavalry of the guard, when his first wife, Sarah Behm, daughter of Albert Behm, Assessor of the Board of Mines, brought him his second son, Emanuel Swedberg; who was born at Stockholm, the 29th of January 1688. He was named Swedenborg, when he was elevated to the rank of nobility, together with his sisters, in 1719." But the Swedish eulogist cannot help telling us, that he apprehends the son fell into error through trusting too much to the imagination; and, continues he, "I am led to believe that Bishop Swedberg, otherwise a highly respectable and learned man, was a little inclined this way. Several of his works seem to indicate it; at least, we may conjecture from them that he had a tendency to behold, in certain events, a species of prophetic indications." Pinel is saved; the poor Baron's visions were hereditary.

But, because the founder of a sect was an able man in ruins, it is not proved that all his followers are ordinary madmen. All sects have some foolery; which they never put on when they can help it, and think they look very silly in when they are obliged to wear it. And it is generally the fantasy of some founder; which they are obliged to retain by virtue of their obligations to him in other respects. It would never do to vote men mad, because they follow a founder whose conduct was not altogether consonant to right reason. And when a sect prospers, it may be held to be almost certain that they have some sound part too; some particle of relative, if not of absolute truth, which is the magnet that draws men after them. Swedenborg, in his long life of sanity, had come nearer to the knowledge of what is really contained in the Christian books on the subject of what disputants call the Trinity, than any other teacher whose followers at this time show signs of life. An abstract inquirer might not concede that he has come exactly; but he has come nearer than any other. The question between his sect and the majority, who of course are the orthodox, is, upon this point, of the same kind as that advanced by the Wahabees on the Koran. They aver that certain doctrines of theirs are in the book, and that the others are not; and there is no denying that the Wahabees are in the right. The principal defect of the Swedenborgians in their reasonable hemisphere, appears to be the fallacy of inversion. They say, that the books say, Christ is God; and therefore address prayers to him. The Christian books say, that God was Christ, or more strictly still, that God was in Christ; and they direct that prayer shall not be made to Christ, but to God in his name. There is as much difference between this assertion and the other, as between saying that the King governs in Ireland, and that the Irish Government is the King. The simple doctrine of the Christian book is,—if a man may say it without fear of persecution—that God was manifested upon earth in the body of Christ, in the same way—not to say it with the intention of wounding any, but simply as the means of elucidation,—as the Indian creed asserts that Vishnu had sundry incarnations upon earth, of which one at

least was in human form,—or as the classical mythology describes Apollo to have appeared in the person of a shepherd. It can be no injury to show that others have conceived the like; on the contrary, to show that it is conceivable by others, is rather a step towards establishing its truth. But the simple way of supposing Apollo to be in a shepherd, would be by supposing the *divine* and spiritual existence, to perform the same function to the body that the *human* and spiritual existence, whatever it is, performs in other cases. And to this there seems no obstacle, except Athanasius's "reasonable soul;" which was probably insisted on to guard against the chance of being understood. All this may have been actually the case, or it may not; but the first question is, *what the books affirm*. The powerful establishments add what is not, with a view to increase the objects of belief; the Socinians take away from what is, with a view to make it reasonable; and both are unfair. And though Swedenborg may not have reached it exactly, he has come much nearer than any of his opponents.

And after all, the Swedenborgian natural history of devils, bating any intercourse that is to be held with them, is not the worst that is going. On asking in their catechism, (for they are perfectly supplied with all these insignia of a church)—*What is an infernal spirit?* the child is to reply, "A wicked man in a state of misery and despair, which he has brought upon himself, contrary to the design for which he was created." *What else are infernal spirits called?* "Devils; and taken collectively, the Devil; also Satan, and the powers of darkness." So that it appears they have scouted the devil, or at all events put him into commission. Let those who are disposed to laugh at the Swedenborgians, think of the horns and tails of churches of their own. An angel, by analogy, is defined to be "a good man in the state of glory for which he was created and designed by the Lord." An amiable notion, whether it may be true or not; and as conducive to morality and human happiness, as any thing that has been written upon angels since they sat under a tree in Mamre.

It had been announced with some display, that a sermon was to be preached on a late Sunday evening, "On the Absolute Unity of the Deity, and the Consistency of the Scriptural Doctrine of the Trinity therewith." The chapel, so lately occupied by Mr. Irving, has been adorned in a manner that would be grievous to his soul; and the "kist full o' whistles" set to look the preacher in the face. A kind of altar-piece represents a peep between two curtains into heaven, or, it may be, the New Jerusalem;—all very bad, and what is also a crime, very badly painted. The *beau idéal* of a Priest read a kind of liturgy, in some places below the standard of "abate their pride, assuage their malice," and infested with long words, which the reader hurried over as conscious they were not germane to the rhythmus of his occupation. But much may be forgiven to a liturgy which prays "that mutual goodwill, and the blessings of order and civilization may extend throughout the earth." If something is not done by the present ministry, we shall have Whig toasts appearing in a liturgy.

At the conclusion of this service, the preacher, a different individual from the reader, ascended the pulpit, dressed, like the other, in a white surplice; for though the church "has not made the use of a particular dress obligatory on its ministers," it has determined that "whites robes, especially of linen, are significant of genuine truths grounded in goodness." His text was, "I am the Lord thy God, Thou shalt have no other gods before me." His tones were not prepossessing; for he had either some peculiarity in the nasal organ, or an uncommon quantity of "the prest nostril, spectacle-bedstrid." But his manner was grave and calm; which is sufficient for uttering the truth. The sermon was not *extempore*, but read. The exordium was majestic, temperate, and firm,—the best adapted that can be imagined, for a man professing to stand between what he conceives to be the errors of a powerful establishment on one hand, and the equal errors of its opponents on the other. It is an extraordinary thing,—the more is the pity,—to hear a man in a pulpit talk strong sense for a mortal hour, and wile away the hour to minutes. The silence among his audience, with the exception of a few children coughing, was like nothing but the deep attention that used

in some parts to wait on Mrs. Siddons. What does it signify if such a man thinks he has the devil in a bottle, if he does not bring the bottle into the pulpit? It was a striking thing to see, instead of the personification of the foul spirit of priestcraft, a man standing up to prove the divine unity, from the fact "that in the best constituted governments that have yet been obtained on earth, those of Great Britain and the United States of America, there has been a necessity for some kind of unity of will, whether under the title of a King or a President," and from the certainty that "the will of one would be the best government, if it were possible to secure the perfect wisdom and uprightness of that one, and if the weakness of human nature did not make it always necessary to surround him with the guard of a popular assembly." This may be conclusive or it may not; but it is not a common line of pulpit eloquence. All this has nothing to do with the New Jerusalem; and while a man can do this, he ought to make way, and will. The secret is explained, why men of reputed sanity have from time to time been seen adhering to the Swedenborgians. They have swallowed the nonsense for the sake of the sense; as others have done before them. They have got hold of a clue to, at all events, relative truth; and they have gulped the New Jerusalem.

The preacher took notice, that the sense of the word 'person,' whereby it implies a distinct individual, was an invention of the middle ages; and that the original meaning of the word was 'the tragic mask,' or what we, by a slight variation of the same metaphor taken from the stage, denominate a 'character.' He unaccountably omitted the direct proof of this; which is, that the word 'person,' is *per* and *sono*; to sound through,—the sound through which the actor spoke. Every body may not know, that all the ancient actors wore metallic masks, and that the mouth was formed for the purpose of giving strength to the sound sent through it, in some degree upon the principle of a speaking-trumpet. There is perhaps not another word in existence, that carries its meaning so forcibly upon its form. And, as observed before, its secondary meaning was 'character;' in proof of which, take the following passage from Cicero, "*Hæc mihi tu si, propter res meas gestas, imponis in omni viâ personam, Torquate, vehementer erras.*" Pro. Sull. 3.—"If you impute this character to me, Torquatus, in consequence of any part of my behaviour during my whole life, you are greatly mistaken." It would be curious to know how such a word came to change its meaning; whether, for instance, the orthodox had power to compass it, in their zeal for increasing the mass of what was to be believed.

On the subject of that influence of the Deity which in the Christian books is denominated the spirit of God, he omitted the striking fact, that what is called by one Evangelist the 'spirit of God,' is called by another, in reporting the same circumstances, the 'finger of God;'—a clear proof that they had no more idea of anything contrary to the unity of God, than they had of deifying the 'hand' or 'arm' of God. If history may be trusted, we had a narrow escape from having a Quaternity, in "the Uncreated Light of Mount Tabor;" and it is fortunate that all the figurative attributes of the Deity have not been added to the list.

He faltered upon the subject of the 'Aleim,' or plural termination said to be given in the Hebrew to the word translated 'God.' This certainly is a point to be cleared up; for if the Jewish books do really begin with "In the beginning the gods created the heaven and the earth," there are many well-meaning persons who would be much relieved by knowing it.

He did not go straight down either, upon the subject of 'mysteries,'—by stating at once, that a 'mystery' in the Christian scriptures always means something which was not known till it was told,—and never anything like a hocus-pocus or contradiction in terms. In the scripture sense Newton "told us a mystery," when he explained the planetary motions.

The above are omissions, but, in spite of these, there has been no such battery raised against the rotten parts of the popular belief since Wycliffe. A greater than Irving was there. The subject is to be continued on successive Sunday evenings; so that those who doubt may judge.

These sectaries are prospering; and why should they not? People of all

classes are inquiring after their books; and men of forty-parson power, after the measure of these degenerate times, are adhering to their opinions. They have no lack of men of education, or any other component parts of a good and efficient church. In the course of time some of these men will purify the strong parts of their creed, and get rid of the weak. Why should they not get to Lambeth, as well as the followers of Wycliffe? It is clearly for everybody's interest, that truth should prosper. All additional untruth, whether it relates to the contents of a book or to anything else, must be supported by violence and virtual persecution. Let us have truth then, wherever it may be found;—truth, whatever it may be encompassed by;—whether it be more or less, positive or only relative, let us have the truth, and live in the assured confidence that it will in the end be the best for us all.

DIALOGUES BETWEEN A MOTHER AND HER SON, &c.

[Continued from page 68]

Mother. I am just returned without seeing our young friend, it being confirmed that he has got the small pox, I could not for your sake venture within the door. Is my dear son disposed to resume our late subject?

Son. I am always happy to attend my dear mother upon all occasions, but particularly where my own improvement is so immediately concerned as it is at the present moment; for I am at a great loss to know how it is possible for fire to signify what is good, and evil, or how it is possible to distinguish which is to be understood when the term occurs in Scripture.

Mother. You do well, my Frederick, to state all the difficulties which appear to lie in your way, as it will enable me to remove them. To convince you that fire does signify both good and evil, I will give you a few passages on each subject, from the Word. We read in Isaiah, that the Lord will be a wall of fire round about his people—that the eyes of the Lord are like a flame of fire—that the Lord appeared to Moses in a bush of fire—that the Lord went before the children of Israel, in a pillar of fire—that seven lamps of fire burned before the throne of God; all which with many more that might be adduced, signify the divine love of the Lord. But we also read of the breath of the Lord being like a river of sulphur, Isaiah xxx. 39.—that smoke ascended out of his nostrils and fire out of the mouth of the Lord. Psalm xviii. 9.—that the wicked should be visited by the Lord in a flame of fire. Isaiah lxvi. 15. And thus it is said also—that the Lord acteth from the fire of his wrath and fiery indignation, and such like expressions, at the same time it is not meant that such principles proceed from the Lord, but from the infernal loves of the wicked themselves, for this same God, who changeth not, and who cannot lie, hath said—fury is not in him and that his tender mercies are over all his works, that he is the same God, yesterday, to day, and for ever.

Yes he is holy, good and kind,
Beyond all power to tell,
Angels and men his goodness find,
His mercy flows to hell!

Tho' they pervert, and will abuse
The Influx, as it flows,
And every ray of goodness use
To aggravate their woes.

The thoughtless, vile, infernal race,
To every vice inclin'd,
Pervert his truth, dispise his grace,
And sure destruction find.

PROUD.

For the Lord hath declared; that his ways are not as our ways, nor his thoughts as our thoughts, he maketh his sun to rise upon the evil, as well as the good—he is ever willing to be gracious, but so baneful is the nature of sin, that it perverteth the influx of divine love into appearances, suited to its own infernal love, and even changeth it into its own degenerate state, thus when a man readeth the Word of God, who is under the power of evil affections filled with every lust and abomination, he is led thereby to consider, and even to behold his merciful Creator and Redeemer, as a being of wrath and vengeance, because his own state is such, that he expects wrath and vengeance to be poured out upon him, and therefore to him; the heat of divine love appears as a consuming fire, and the breath of the Lord, as a river of sulphur. And yet my child, dreadful as it must appear to an abandoned sinner, even this appearance proceeds from the divine love of the Lord, that thereby, such may be led to repent of their evils, and live—for the Lord willeth not the death of the sinner, but would that all men should repent, turn unto him, and live. It is the same respecting hell fire, so frequently mentioned in Scripture, which fire you may depend upon it is of a spiritual and not of a natural or material quality, for as the spirit of man is not material, of course it could not be affected by a material object, nor is it in the least degree probable, that immortal beings, will suffer corporeal punishment in a spiritual world, from objects, suited to states whilst in a material world. From all these considerations, we may venture to conclude, that spiritual and not corporeal punishment is signified by hell fire, so frequently mentioned in the Word. But in order to bring this truth still more clear to your understanding, let us take a view of a man living in the sinful gratifications of his own depraved evils, and infernal temper; behold him, even in this life, tormented with envy, destroyed by intemperance, consumed by avarice, eaten up with revenge, weary of life, and yet afraid to die! neither health nor wealth, friendship or honor can soothe, or satisfy his depraved and tortured mind, or blunt the sting of evil. There is no peace saith my God to the wicked: for they are departed from the fountain of good, fallen from the order of heaven, sunk into confusion, horror and woe!—what think you, my child, of this picture, and what is such a state likely to form in the human breast?

Son. It clearly proves to my mind, what a few days ago, I thought must be impossible.

Mother. What was that which appeared to you so impossible my love?

Son. It was, that man is joined or united, in spirit, either to heaven or hell, during his life in the body, and also, that the one or the other, must be formed within him, even before he dies, for certainly a worse hell, can scarcely be conceived, than the one you have just laid open to my view.

Mother. It is certainly in some respects, representative of the very miserable state of the unregenerated, and the abandoned sinner, both before and after his entrance into the World of Spirits; but as the powers and faculties of the blessed, will be enlarged to receive higher, and more exalted degrees of perception, reception and glory, so we may venture to suppose that the abused and perverted powers, and faculties of the wicked, will in like manner, be extended, to enter into, and receive a full participation of their own evil concupiscences, which will then constitute what is in Scripture denominated hell fire, or that fire which shall not be quenched, and also that worm which dieth not.

Son. I shall in future have very different ideas of hell fire, and of the unhappy spirits, to what I have hitherto entertained.

Mother. I will venture to assure you, my child, that your ideas will be more scriptural, and also more rational than they were before, but dinner hour is again arrived, and we must adjourn.

[To be continued.]

MISSIONARY AND GENERAL CHURCH INTELLIGENCE.

NEW JERUSALEM TEMPLE, WATERLOO ROAD, LONDON.

The Annual General Meeting of this Society took place on Tuesday, March 18th, 1828, when after the regular business of the Society had been gone through, the attention of the meeting was directed to the present alarming and dangerous state of the Chapel. The Committee reported that in consequence of the dilapidated state of the building, and the dangerous appearance it presented in the front of the Road, it was thought expedient, for the public safety, to call in an eminent and respectable Surveyor to inspect the premises, and to obtain his opinion and advice of what was best to be done. Accordingly Mr. Roper, of Stamford Street, Blackfriars Road, was engaged, who, after inspecting it very minutely, pronounced the Chapel to be dangerous, and that the best, and in the end the cheapest method of making it a respectable and substantial place of worship, would be to pull it down to the ground and completely rebuild it. The meeting, after mature deliberation, determined to act promptly by the advice of the Surveyor, and, anxious for the safety of the congregation, unanimously resolved that the Chapel should be closed after Sunday, the 23rd of March, and that on that day notice thereof be given from the pulpit both morning and evening after divine Service.

The Meeting then appointed Mr. Roper, Surveyor of the intended New Building, after which it was stated that an Estimate from a respectable Builder had been obtained, from which it appeared that the Sum required for taking down the present Chapel and erecting the intended New One, including certain alterations which would make a decided improvement in the interior of the same, would be £800; and from the known competency and respectability of the Surveyor, it is presumed that a substantial chapel will be reared.

The following gentlemen have kindly consented to receive Subscriptions in aid of the New Building.

Mr. A. Aulesbrook, 6, Gloucester Place, Newington Butts.
 Mr. T. Goyder, 11, Dartmouth Street, Westminster.
 Mr. John Golding, 28, Great Charlotte Street, Blackfriars Road.
 Mr. J. Grayson, 9, Featherstone Buildings, Holborn.
 Mr. W. I. Hill, 23, King Street, Covent Garden.
 Mr. James Stanbury, 103, St. John Street, Clerkenwell.
 Mr. G. Woodroffe, 29, Upper Stamford Street, Waterloo Road.

It has been subsequently arranged for the congregation to assemble every Sunday at the usual times for public worship, at the chapel in Friar Street, Doctor's Commons, until the new building shall be erected.

LONDON NEW JERUSALEM CHURCH FREE SCHOOL.

A Sermon was delivered in the New Jerusalem Church, Cross Street, Hatton Garden, on Sunday morning, March 30th, 1828, by the Rev. S. Noble, for the benefit of this institution; and a collection was also made in aid of the funds of the same institution, after the lecture in the evening. There are now in this establishment 217 boys, and 120 girls, receiving daily instruction.

MEETING IN APRIL.

MONTHLY MEETING OF THE VISITORS CONNECTED WITH THE SOCIETY
 IN WATERLOO ROAD.

April 8. At the house of Mr. Goyder, No. 11, Dartmouth Street, Westminster. To assemble to tea at half past 5 o'clock.

Subject.—PSALM xxxix. 4.

VARIETIES.

HISTORICAL, PHILOSOPHICAL, SCIENTIFIC, AND LITERARY.

TO RENDER BLACK LEAD WRITING PERMANENT.

Spread the writing or drawing on a table, then pour on the same a small quantity of skim-milk, which will not soil the paper, and which may be directed to any part of the drawing or writing, by gently raising alternately, different edges of the paper. When the whole has been covered with the milk, hang the paper against an upright board, by means of a pin, or small nail through one of its corners; in which state it must remain till quite dry, when the drawing or writing will be so fixed, as to resist the effects of Indian rubber. If this method of applying the milk should, in any case, prove impracticable, a fine camel's hair brush will answer the purpose, if carefully used.

THE CHRISTIAN ERA.

The precise period of the birth of our Saviour has frequently been the subject of discussion among chronologists; by some of whom it has been asserted that it took place four years before the vulgar era. Dr. Munter, of Copenhagen, has published a little treatise, full of erudition, in which he maintains that it occurred about six years before the vulgar era; so that the present year ought to be called 1834.

POTOSI.

This town is built on unequal ground at the foot of rocks. The air is so thin and subtle, that it is impossible to take fifty steps without experiencing a difficulty in breathing; so that visitors to the place always walk very slowly; and even the natives are not entirely exempt from the evil. The climate is exceedingly rigorous and variable. The four seasons occur on every day in summer. There are no promenades, no diversions, at Potosi. It is closely surrounded by stones and rocks. Fruit, vegetables, wood, forage, come from a distance of at least thirty leagues. According to the census of 1826, the population does not exceed 11,200; about fifty years ago it was 52,000. This shews the ravages that war has made. Po-

tosi is a very poor place, notwithstanding its mines, which for want of men and money to work them, are almost abandoned. *Foreign Journal.*

Climate.—In the course of the last year the republic of Chili was visited with obstinate and extraordinarily abundant rains, creating torrents which carried away every thing in their course, and buried vast tracts of fertile land under heaps of stones, flints, &c. Thousands of persons lost their lives; the cattle suffered prodigiously; and the worst of all is, that the very climate seems to have been considerably deteriorated. From various observations, it appears indeed to be evident, that the climate, generally, in the New World, does not exhibit the constancy and uniformity of that of the old. In the valley of Quito the temperature is several degrees lower than it was in 1740; the basin of the Mississippi is less salubrious than it was when it first received European colonies; and the Bermudas, once considered a delightful abode, are now unhealthy and disagreeable.

Improvement on Steam Navigation.

—Lieutenant Andrew Skene, of the Royal Navy, has, according to statements in the newspapers, recently tried experiments, on the river, of a steam-boat impelled by a new kind of paddle-wheels, by which friction is avoided, and an immense increase of velocity attained. The same ingenious gentleman is spoken of as the inventor of an improved thermometer, the principle of which is founded on the different temperatures at which water and mercury congeal, instead of the congelation and vaporisation of water.

Progress of Education in Denmark.

—At the end of the year 1823, there were established in that kingdom 507 schools on the Lancasterian system; in 1824, as many as 1,017; in 1825, 1,707; and towards the end of 1826, there were no fewer than 2,007 of these schools.—*Leipzig Journals.*

Archæology.—It appears, that excavations made during the last year in that ancient part of the town of

Limes, in the arrondissement of Dieppe, vulgarly known by the name of Cæsar's Camp, have furnished new proofs that those remains are of the greatest antiquity, and belong to the time of the Belgians,—that warlike people, represented by Cæsar as the least civilised and the most formidable of the nations who inhabited the Gaulic countries, into which he carried the Roman arms and laws. Several curious antiquities, especially a cinerary urn, fourteen inches by eight, have been discovered during these excavations. The ruins of a Gallo-Roman village have also been found, between Bracquemont and Graincourt.

The Olive-Tree.—There are on the southern borders of the Crimea two varieties of the olive-tree, which have become indigenous there. The one is pyramidal, and its fruit is perfectly oval; the branches of the other are pendent, and its fruit large, heart-shaped, and abundant. These valuable trees have resisted the injuries of centuries, and of successive nations of barbarians. In 1812, an imperial garden was formed at Nikita (Russia), into which the cultivation of these useful trees was introduced by means of cuttings or slips, which no extremity of cold has hitherto affected, although some olive-trees brought from France perished in the same garden in the winter of 1825-6.

NATURAL VITRIFICATIONS.

It is well known that on the highest mountains tubes of vitrified matter have been found, the exact mode of the production of which has hitherto been undiscovered; but which natural philosophers have in general ascribed to the effects of lightning falling on a sandy soil, and melting and vitrifying the sand to a greater or less depth. All doubt on the subject is now removed, by similar tubes having been seen instantly formed in places where lightning has fallen. M. Fiedler, a young German philosopher, has collected several in Germany, which he has presented through M. Arago, to the French Academy. They are remarkably large: one is above nineteen feet long. It is difficult to conceive how the discharge of an electrical cloud can melt and vitrify a mass of sand so dense. A similar effect could scarcely be produced by the most intense furnaces.

TRAVELS.

The celebrated traveller Edward Rüppel is on the point of setting out for Abyssinia, with the purpose of exploring those parts which have not hitherto been visited by any European. The senate of Frankfort, by an unanimous resolution, has granted him 1000 florins of annual income for the ensuing seven or eight years, as well in acknowledgment of his former services, as to enable him, agreeably to his wish, to continue his scientific travels and researches.

INDIAN CUSTOMS.

The following example of self-immolation occurred lately at Gwalior, as appears from a statement in a Madras Gazette. At Jaipur, an old Bairagi, above a hundred years of age, the head of an establishment, had assembled about seven or eight thousand mendicants of his order, whom he fed for two days: on the third, he dug a pit, in which he placed the seat of his predecessor, and delivering over his own pillow to his spiritual successor, Sivinath, he announced, in a loud voice, that this year would be agitated by public calamities; and then entering the pit, the Bairagi present, by his desire, buried him alive.

CHEMISTRY.

A method, more simple than any hitherto known, has been discovered for distinguishing barytes from strontium. It consists in pouring several drops of sulphuric acid, at 66 degrees, on the oxide to be proved. A considerable disengagement of caloric is immediately produced; if this takes place without incandescence, the oxide is of strontium; if with incandescence, the oxide is of barytes.

ITALY.

There are, at the foot of the Alps, on the German side, but on the soil of Italy, certain villages, the inhabitants of which speak a peculiar language, and retain usages very different from those of the surrounding population. Learned persons and geographers have long sought in vain the origin of these people. Some have supposed that they were descended from the Rhoetian races, from the Cimbri, from the Ligurians, or from the Germans. Count Giovelari, of Tront, maintains that they were a colony from Swabia.

NEW PUBLICATIONS.

A little Treatise consisting of upwards of 200 pages, has been just published in Edinburgh, price 3s. bearing the following title. "A brief view of the heavenly doctrines concerning Marriage, the Life of Man after Death, and the Second Advent: compiled from the writings of the Honourable E. Swedenborg." The Rev. T. Goyder has in the press a small work entitled "Glimmerings of Light from the Word of God." It will be published in the course of the ensuing month, the price will be about 3s.

POETRY.

THE PROSPECT OF ETERNITY.

HAIL, sacred birthright of immortal man !
 Sweet prospect to the soul that lingers here,
 By hope sustain'd through many a toilsome day ;
 Hope, that now brightens at the distant view,
 Now faints 'midst sufferings verging to despair.

In vain we strive by numbers to describe
 Eternity's immeasurable course,
 While each abortive effort but confounds
 Endeavour, and obscures our thoughts in time.

Soon as the spirit quits this mortal coil,
 Years, months, and days, and hours, are gone for ever,
 And leave no trace ; nor dawn nor eve describe
 Revolving worlds :—Eternity is state ;
 And time and space unknown, which here prevail ;
 A sun that never sets, whose dazzling beam
 No human sight sustains, heaven's ample dome
 Illumes for ever ;—light is wisdom there,
 And heat is love : but if, through fleeting years,
 The way of wisdom taught by heaven's command
 We slight for empty pagentry and toys,
 Eternity with dreadful darkness lours.
 Mansions of gloom await the sinful soul
 Shut out from heaven's abode, where purest joys
 Would prove to guilt the exquisite of pain :
 As birds would die in æther, fish in air,
 A will perverted cannot breathe in heaven.
 Oh ! let us learn, Eternity ! from thee
 To value time, and, in a faithful course,
 To keep thy prospect ever in the mind ;
 For man, if true to heaven's pure laws, while here
 May breathe eternal air ; who humbly walks
 With God, and hourly seeks his neighbour's good,
 Lives in eternity, time's transient date
 Expiring, he the form of beauty takes
 Perennial, to possess his native home.

DIVINE LOVE.

SWEETEST and loveliest of those living rays,
Which from the fountain of the Godhead flow ;
On thee may cherubim undazzled gaze,
With thee, the seraphim adoring glow.

Thou art the element of heaven above,
Yet not to heaven's inhabitants confined ;
The sacred joys, that spring from holy love,
Can bring their heaven to the lowliest mind.

With softened lustre, thine extended beams
Have reached the depth of human wretchedness ;
In mercy's gentle, never-ceasing streams,
Mighty to save—Omnipotent to bless.

Maternal tenderness less kind appears
Than his compassionate and gracious voice,
Who wept that he might dry the mourner's tears,
And mourn'd that he might lead them to rejoice.

Praise him archangels—ye who see his face,
Children of Zion—let your songs arise ;
Sing the great mystery of redeeming grace,
The joy of earth, the wonder of the skies.

Yet not by those who in his presence rest,
Not by archangels can his love be told ;
Nor can the saints, who comprehend it best,
Its height, and depth, and length, and breadth unfold.

None but the God of wisdom, and of might
Can tell his nature, or declare his name ;
For God is love—Eternal—Infinite—
Almighty Love—unchangeably the same.

Jesus Immanuel—in thee alone,
Can fallen man that name and nature know ;
The burning brightness of Jehovah's throne
Is circled round with thine auspicious bow.*

The rich effulgence of that love thou art,
And by the truth, its healing glories shine ;
O ! be their radiance shed in many a heart,
O ! bind the love of many a heart to thine.

Then let thy worshippers reflect thy rays,
And by their spirits prove that God is love ;
This shall in better language speak thy praise
Than songs like those which angels sing above.

* Rev. iv. 3.

THE
NEW JERUSALEM MAGAZINE,

AND

Theological Inspector.

MAY, 1828.

THE JOY IN HEAVEN OVER ONE SINNER THAT
REPENTETH.

LUKE XV. 7.

I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance.

THERE is a natural inclination in every man to better his condition and to escape calamities of every description: but this inclination is too often confined to the temporal things of this world! there the inclination ends, and with it all desire of future bliss! The doctrines of the gospel teach us the important—the consoling truth, that man was created for the enjoyment of eternal realities! and not only so, but that he is strongly and forcibly appealed to in the Word of Revelation, and constrained to make choice of celestial treasures, in order that he may live and die encircled by the arms of Divine Mercy, and that his latter end may be peace and joy and life eternal.

In the gospel of Jesus Christ, we are taught to believe in the existence of another world, which world is called heaven! This is altogether of a spiritual nature and into this world, the true disciples of the Lord enter immediately after bodily death. We may, however, state that the universal spiritual world is divided into two parts or divisions, one called heaven and the other hell! The former the residence of the good, and the latter, of the evil. Now it should appear that the spiritual world, and this our world of nature, are connected together in some way or other; for if they were not, it would be impossible to account for that joy among the angels of God, when even but one sinner turns from the error

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and evil of his ways. If the angels feel more joy over one sinner that repenteth, than over the ninety and nine just persons who need no repentance, it is clear that there must be a connection between heaven and earth, otherwise the angels of heaven could not at all be affected by any change of state in man ! But the truth is, heaven and earth are closely connected, as closely as are the soul and body, and it only requires the latter to crumble into ruins, for the former, which is the real living man, to appear among spiritual beings like himself, in the full possession of every faculty, sense and power, which constitute a human being, and in the exercise of which he finds his true delight. The nature of heavenly joy, is but little known. It is deemed quite sufficient, by the religionists of our day, to speak of heaven in general terms, and to describe it as a place of happiness : but in what heavenly felicity consists, the great bulk of Christians give themselves no concern whatever ! as though it was a matter of indifference to them, to know or learn any thing of that country in which they had hopes of residing for ever. Before we shall be able to discern the doctrine inculcated in these words "there is joy in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance," it will be necessary to make some remarks upon the nature of heavenly joy, and show the reason why that joy is increased upon the repentance of an individual.

First as to the nature of heavenly joy.—This joy, is the joy of angels ! and as such must be exquisite and refined ! But in order to know in what heavenly joy consists, it will be necessary to know who and what are meant by angels. It is believed by some that angels are a different race of beings from men ; that they were by the Almighty created angels at the beginning, and that consequently they never did inhabit a natural world ! How this idea first found its way into the world, we know not ; but this we know, that in the Sacred Word of Divine Revelation, there is not the least ground for such a supposition. We do not read in the Word of God of the creation of angels, as a totally different and distinct race of intelligent beings from men, and as we read of no such creation, it is proper and rational to conclude that no such creation ever took place. Perhaps this might be objected to by stating that the creation of angels was not necessarily connected with that of man, and as it was not connected, it is, therefore, not the subject of Divine Revelation ! This, however, will not be found to be a valid objection ; for upon turning to the first chapter of Genesis, where the creation is treated of, we find, that, after mentioning the creation of all things in the kingdoms of nature, and

last of all man ! the sacred history concludes with these remarkable words : "Thus the heavens and the earth were finished, and all the host of them." ii. 1. It is certain that angels must be considered as the host of heaven, and as they are intelligent beings, and as man, the image and likeness of God, is the only intelligent being mentioned in the creation, it follows that men and angels are the same. The difference between them is this, men, during their residence in this life, are clothed with a material body, in this they pass through their day of probation and regeneration, growing in holiness, purity, righteousness and wisdom ! This regeneration accomplished ; the body, being subject to the laws of nature, crumbles into ruins ; while the living soul—the man immortal ! the real and conscious being, passes into the world of spirits and becomes an angel of light. But still some may yet be disposed to object to the doctrine here advanced, because in the Psalms of David it is said, speaking of the creation of man, "Thou hast made him a little lower than the angels, and hast crowned him with glory and honour." This passage will afford no rational ground of objection to the doctrine that angels and men are the same ; for man upon his entrance into the world of nature has a work to perform and a journey to take, before he can arrive at a state of rest and angelic felicity : this work is his regeneration, and his journey is the orderly progression in the divine life. Man at his creation, makes his first appearance in the world of nature ; and it is a fact that the most exalted state of intelligence, wisdom, and goodness, at which we can arrive in this life, is inferior to the lowest state of angelic life ; and to faithfully describe this, it is said "Thou hast made him a little lower than the angels : " but the beauty of this sentence is best seen when taken as a whole : thus although man is certainly created a little lower than the angels, yet it ought not to be forgotten, that he is crowned with glory and honour. The glory and honour of man consists of his will and understanding, and of all the spiritual and capacious powers with which he is gifted ; by these he is enabled to receive the things of heaven, to work out his own salvation with fear and trembling, and to become, by regeneration, an angel of light. The Scriptures furnish us with ample proof of the doctrine here submitted : The angel who appeared to John the revelator, declared himself to be once a man on earth ; so glorious did this angel appear, that John was about to fall down and worship him, but the angel forbade this intended act of idolatry ; saying at the same time, "See thou do it not, for I am thy fellow servant and of thy brethren the prophets, and of them which keep the sayings of this book : worship God." If the angel were one of John's fellow-ser-

vants, and one of his brethren the prophets, it follows that men and angels are the same, with this difference, that the former are angels robed in flesh and blood ; and the latter are men who have laid down their earthly form, and taken up their everlasting abode in the glorious regions of celestial light and life : That men and angels are one and the same race of beings is a doctrine which is maintained in the Scripture throughout, and it has been most beautifully described, by a pious clergyman of the church of England in his excellent poem, entitled "Night Thoughts on Life, Death, and Immortality." In his description of this interesting subject he says :—

"Why doubt we, then, the glorious truth to sing,
Though yet unsung, as deem'd, perhaps, too bold ?
Angels are men of a superior kind ;
Angels are men of lighter habit clad,
High o'er celestial mountains wing'd in flight ;
And men are angels, loaded for an hour,
Who wade this miry vale, and climb with pain,
And slippery step, the bottom of the steep."

Nothing can exceed the correctness of this view ! and yet who hath believed the report ? very few : the soul is not looked upon as the real man : but as something vapoury and unsubstantial, of which neither form nor substance can be predicated, and so long as such nonsense as this continues to be believed, we must be content to pass through life ignorant of ourselves, and of the nature of that world to which we are hastening.

If, then, angels are men, who have laid aside their cumbrous load of flesh and blood, and consequently have entered into a brighter and more perfect state of existence than this, it follows that their joys are such as can be received by men, and in which they can take a supreme delight ! Some faint glimmer of heavenly joy, may be seen by the joys of good men in this world ! The man who is really living for heaven—the Israelite indeed in whom is no guile—loves the Lord above all things, from this love branch out the disinterested love of his neighbour ; the love of goodness, purity, and righteousness ; from this spring the delights of wisdom, and all the pleasures and advantages of spiritual truth and intellectual knowledge, and what must make the joys of heaven pure and sacred is, that in them, there is no guile ; no dissimulation ; no deceit ; for nothing unclean can enter the celestial city ! There can be no doubt but that the angels of heaven, experience a vast variety of joys and that these are perpetually increasing ; their affections are ardent and sincere, and their words are wisdom and truth. The very speech of angels must be a sort of out-birth of their inward affections, exhibiting nothing but a most in-

tense desire to promote the happiness of the whole. There is nothing irrational to suppose that angelic joy, consists of variety, and that these innumerable delights form the fulness of their joy and bliss! Again, there is nothing irrational in supposing that heavenly joy is considerably increased by the number who are constantly passing out of this world, and entering into heaven! If this be denied there is no meaning in the words, "there is joy in heaven among the angels of God, over one sinner that repenteth," and indeed more joy over him than over the ninety and nine just ones who need no repentance. But whence arises this joy? Why from the connection which subsists between the visible and what to us at present is the invisible worlds. The angels of God are ministering spirits to us for good, and by their gentle but (corporeally) unseen influence, constrain us to make choice of that life of virtue and religion, which cannot fail to lead to their celestial abodes! The beauty of the doctrine here advanced will appear at once if we consider, that as soon as any one sinner turns from the error of his thoughts and the evil of his ways; effectually commencing the work of repentance, by turning himself with full purpose of heart to the Lord and to his kingdom, that effectual change and repentance in him, instantly draws him into consociation with an angelic society! and as to his spirit he is present among them, influenced by their love and wisdom and guided in the way of peace! Every addition even of one to an angelic society, increases the aggregate of good; and as this is found to increase, so must increase the joy! It is said that there is more joy over one sinner that repenteth, than over ninety-nine just persons that need no repentance, not that there is no joy over the ninety and nine: but that there is more over the *one*: The ninety and nine denote those already in a state of good, and their joy consisted in communicating their blessings and their wisdom to each other: but this their joy became increased and enlarged, when even but one more became added to their number. The joy among the angels of God arose from one sinner repenting; and it is hoped that we may not be deceived in this work of repentance. The repentance which caused joy among the angels of God is true and genuine, and consists in a man examining himself, in knowing and acknowledging his sins, confessing them before the Lord, imploring help and power to resist them, with a full desire and determination to lead in future a heavenly and virtuous life! The repentance that will cause joy among the angels of God, and secure our eternal peace, is that strict examination into our own hearts, and that full determination, under divine assistance, to utterly forsake all sinful pursuits, that we may increase in good-

ness and wisdom, and be growing in every moral and mental excellence, so that when time shall cease and eternity commence with us, we may become angels of God ! and live in his kingdom and presence, in a state of perfect happiness and glory.

GULIELMUS.

To the Editors of the New Jerusalem Magazine.

GENTLEMEN,

I was about to crave a small space in one of your pages, for the insertion of a letter of thanks to * * * for his communications, which I had ventured to consider as valuable illustrations of an important subject ; and, with some of my friends, was anticipating the pleasure of perusing some other productions of his pen, elucidating still more fully the theme under consideration, and throwing a light (much wanted) on other points, where the alternate adoption and rejection of terms betray the doubts existing in the minds of the translators using them, and cause no small confusion in those of your readers. Judge then of my disappointment, when I beheld on the cover of your Magazine a short, but, I fear, *ominous* expression of a hope that * * * would in his *next* communication *briefly* finish his answers to L. C. Why, gentlemen, permit me to ask, is there such an imperious necessity for brevity upon this subject ? If it be important, why not discuss it fully, provided it be charitably done (and to every article not so written, let insertion be refused) and if it be otherwise, let its non-importance be shewn that we may direct our attention to subjects of another character : but till this be done—till some friendly hand be reared kindly to point out the dangers of our path, deny us not the liberty of looking where, at least, we *seem* to see some beams of light. Let there not be room, we entreat you, *even for thinking* that any of your readers cannot tolerate the dispassionate avowal of sentiments not exactly in accordance with their own, especially when they are submitted to inspection for the purpose of examination and refutation too if possible. No ! I trust that the prompt insertion by you, of any subsequent communications that may be made by * * * will disprove the existence of such an intolerant spirit amongst any of those who peruse your pages. And to shew how great our confidence is in the capability of the subject to admit of illustration, and how firmly we are persuaded of the willingness of * * * to afford every assistance, we have taken the liberty of suggesting a review of the expression in page 79, lines 28 and

35 ; and to beg the favour of his being a little more explicit upon this point, lest any should harbour an idea that he denies, with the Gnostics, the reality of the sufferings in the flesh of our Lord Jesus Christ. This suggestion is made with every feeling of respect, and is dictated by an anxiety that nothing like ambiguity of expression should appear in remarks, which are considered by many as too valuable to be passed over with indifference, or to be disposed of with the *proposed brevity*.

With many thanks to * * * for past favors,

I still remain,

EXPECTANS.

ON THE NECESSITY OF A DETERMINATE OBJECT OF FAITH.

NOTHING has given rise to more conflicting opinions, or occasioned greater animosities amongst men, than the different views they have entertained of the doctrine of faith. In the early periods of Christianity, and in almost every succeeding century, great, and signal events, as revolutions, dethroning of kings, and the overturning of empires, were produced by the collision of powerful and opposite principles of belief, existing in the world. Effects so stupendous in their nature, must in their accomplishment, have destroyed in a great measure the peace, and consequently the happiness of mankind, as many must have felt the scourge and misery attending those civil connections, arising from religious fanaticism, ere order could have been, in any degree, established. Neither are modern-times entirely exempt from the evils which afflicted the past, as the spirit of intolerance is still clearly discernible amongst many professing to be religious of the present day. A contrary persuasion, it must be allowed, is not, as formerly, liable to be visited with death, but like old-times a *disagreement in the Creed is considered as a bar to confidence and to friendship*, and consequently the ties which should link society together, are now, as in the days of our forefathers, unhappily broken. Such is the picture which history and experience present us of the melancholy consequences to which man, at different periods, has been subjected from a diversity of opinion, respecting the nature and design of the Christian dispensation. How deeply soever we may deplore those distressing scenes, and however we may condemn that frenzied zeal to which all those dreadful and tragical events may be referred, yet, unless we try to investigate the causes in which they originated, and to ascertain the means of preventing the recurrence of their direful effects in ourselves (for no controul

can be had over the opinions of others), we shall profit nought by the appalling experience of former times. All will readily acknowledge, it is presumed, with the apostle St. John, that God is love: He then being the fountain from which all love, and consequently all goodness and purity must flow, and as from the same source there cannot come both sweet waters and bitter, neither can there be drawn from the Word of God, (as it must agree in all its parts with His Essence), an iota to justify an act of violence, or to use any coercion to compel the assent of men to that of which they can form no idea. Yet have doctrines been extensively circulated, and too generally received to be the genuine interpretation of the Sacred Writings, invalidating the obligation of the greatest essential of the christian's life, the exercise of charity "the very bond of peace, and of all virtues" by inculcating with great warmth, and we would hope too, with some degree of sincerity, that *Faith alone* is required in the procuring of salvation, and thus from their very nature, these doctrines are not calculated to prevent the recurrence of miseries above enumerated, *because they shew not the absolute necessity for the implantation of good inclinations in the Will, (proportionally effected as evils are removed) manifested in promoting the happiness of our fellow men, by a useful life*, and thus do not tend to elevate the mind from that moral debasement, to which those calamities are to be entirely ascribed. The origin of most of those mistaken views are to be principally attributed to conclusions drawn from detached portions of the Word, without considering that unity of design, which must govern every part of the whole, as it originated from that Godhead, whose Oneness, Revelation, and all created objects in the world of nature, combine fully, and incontrovertibly to establish; Who, in his infinite love and compassion to thoughtless and ungrateful man, has so ordained that the more momentous the truths, the more numerous should examples be in confirmation of them; and who is there that has not beheld his unity most forcibly expressed in the beautiful system, to which our earth belongs, and has not been convinced of the awful and sublime reality of it in the contemplation of himself? Do not the pendant worlds acknowledge One Sun as their common centre, and all things in that wonder of wonders, MAN, bend in ready obedience to One Mind; and indeed, does not nature, with one universal and continued shout, proclaim her subjection to One God? Can that Adorable, Omniscient, and Most Holy Being "Who is the same to day, yesterday, and for ever," can He (if it be not impious to ask such a question) speak only one language in his works, the lowest of which "declares his goodness beyond thought," and teach prin-

ciples the most opposite in his written Revelation? Every one, on a moment's consideration, must join in the exclamation, It is impossible! and that there must exist the most beautiful order and harmony in every part of the Divine Writings, in which, as in the most perfect mirror, the pure in heart may contemplate the infinite perfections of their One God. It follows then, that in the same proportion, as that Oneness is destroyed in the minds of men, in the same degree, does darkness envelop their mental faculties, and in that ratio, they wander in the mazes and labyrinths of error. The absence then of a *determinate Object of Faith*, appears to be the source, from whence those contradictory and erroneous Creeds of the present day are chiefly to be attributed: the advocates for them, not perceiving how the *Unity* of the Deity in *Himself* was reconcilable to the *Trinity* of terms, descriptive of his manifestation to finite creatures, have been unable to preserve the "*Trinity in Unity*," and have inculcated a belief in a plurality of divine persons, from a misapprehension of the significant words *expressive only of the modes mercifully adopted by the Lord, in accommodation to the fallen state of man*. Others again have ignorantly supposed themselves able to approach the Divine Esse Itself; which they can no more do without a medium, than the naked eye can behold the unclouded majesty of the summer's sun, and as the sight in the latter case, unless withdrawn, would be quickly destroyed, so in the former, the mind, unless relieved from such an overpowering and incomprehensible object of meditation, would become so distracted as to lose entirely its powers. For a more familiar illustration of the truth—that we can judge only from what has been manifested; take for example a seed never observed in a parturent state, in which are contained the first principles of its form, whether tree, flower, or vegetable, and all the peculiar qualities, whether deleterious, or the contrary, that would be manifested in the fruit of the tree, in the odour of the flower, or in the nutritious or destructive nature of the vegetable. Can the mind of man, however cultivated by science, in the least degree comprehend, from the closest investigation of such a seed, the peculiar properties which would become developed? No: impossible! Every one must at once perceive that it is infinitely beyond the reach of finite reason, and see the folly and madness of drawing conclusions respecting the properties of that seed, but in the ratio of the development thereof. From the reasons which have been offered, we may clearly perceive the cause in which originated the effects above deplored amongst Christians, viz. in their entertaining incorrect and degraded notions of their Creator and Redeemer from having no determinate Object of Faith; and

from a retrospect of the past, the necessity for great caution on our parts, may also appear, lest, where others have fallen, we should stumble.

· NOVITIATE.

To the Editors of the New Jerusalem Magazine.

GENTLEMEN,

THE consideration of that mysterious subject, the nature of the Lord's glorification, being once more revived in the church, permit me to express a hope that you will not close your pages to its investigation. Unawed and uninfluenced by the conduct or spirit of other parties, I trust, that your subsequent numbers will contain many articles tending to illustrate this truly regal doctrine of the New Jerusalem. Whatever the truth be, let the inquiry be continued till the subject is placed in the fullest light, which the state of the church can admit.

It is known to all, who have thought upon the question, that a full elucidation of the transcendent process cannot be obtained by man, nor even by the highest angel. I only ask, that every endeavour be made to obtain *distinct and consistent ideas as far as we do go*. And this is certainly practicable, if, in the spirit of calm and patient examination, the talent existing in the church be fully and fairly brought to bear upon the subject. But, during the research, this fact ought never to be lost sight of, that clear, unambiguous ideas are those which are required, for to crowd phrase upon phrase, or quotation upon quotation, is not to advance a single step, if only one important term be admitted, the signification of which has not been satisfactorily determined. I lay great stress here, because we cannot produce a perception of truth in the mind of another, even, if we happen to possess it in our own, without the utmost care on this point; and, especially, because in all former attempts this was the very rock on which the best intentions suffered shipwreck.

The first requisite for such a work is undoubtedly "a right spirit," but the second should be a determination to understand the exact meaning of words, before we attempt to draw conclusions from them; and then losing sight, for a time at least, of whatever we may individually think to be right, with humble and devout prayer, taking the Word of God for our standard, and the writings of the Herald of the New Dispensation as a guide, we may confidently hope, that HE who is THE TRUTH, will abundantly impart it to the sincere seeker who is willing to "give all that he hath," in exchange for the "pearl of great price."

OO.

EXPLANATION OF THE TERMS Gnostics, Phantasiasts, AND PANTHEISTS.

To the Editors of the New Jerusalem Magazine.

GENTLEMEN,

ONE of your correspondents having been charged by the Editors of a cotemporary publication, with attempting to revive opinions, that at the time of their first promulgation were expressly denounced as altogether antichristian by the Apostle John ; and, also, with translating and interpreting the writings of Swedenborg according to certain hypotheses, drawn, as they believe, from philosophical speculations of a comparatively recent date, I am induced to trouble you with the following sketch of the sects and opinions alluded to, that your readers may the better judge of the truth and relevancy of their assertions.

Under the name of the Gnostics, who are first mentioned by the Editors, many, both ancient and modern, writers have mingled a variety of persons and sects differing greatly from each other in character and opinions. The name Gnostic, signifies, *knowing*, or *intelligent*, and as this was an appellation to which the real Christian was justly entitled, it is not surprising that many laid claim to it who had no valid title to so honourable a distinction. Clemens Alexandrianus, an eminent writer of the second century, in his *Stromata*, describes the Gnostic with all the qualities of a perfect christian ; affirming that none but the Gnostic was in possession of true religion, and that were it possible to separate the knowledge and practice of holy duties from their heavenly rewards, the true Gnostic would yet continue to love and obey them for their own sake. The distinguishing tenet of the Gnostic, was one remarkably similar to a doctrine of the New Church. They held that in all created things, three kinds of principles or essences, may be distinguished, viz. 1st. *HYLIC*, The material or corporeal. 2nd. *PHYSIC*, The animal or natural, and, 3rd. The *PNEUMATIC*, or spiritual ; and they classed the human race into *material*, *animal*, or *spiritual* men, according as one or other of these principles predominated in the character of the individual.

The adversaries of the true Gnostic, who it may easily be conceived were not few, and many of their so called followers, either mistook, or perverted their actual sentiments, imagining their faith to be, that a part of mankind were by original constitution altogether *hylic* or material, and as such, must necessarily be lost both as to soul and body ; another part was in like manner supposed to be from birth *pneumatic* or spiritual, and must as certainly be saved ; while those of the second class would be either the

subjects of salvation or damnation, according to the nature of the life and the excess of their good or evil actions.

On other doctrinal points the Gnostic sects widely differed, and as the Christian church degenerated, corruptions of the grossest kind crept in, until the once glorious name of Gnostic became infamous from the extravagant notions and dissolute lives of those who laid claim to it.

The *Phantasiasts* were an early section of the Gnostic body. They held that the body of the Lord was a mere aerial appearance, or at most a cloud-like vapour. But the Editors are mistaken in supposing that the passages quoted with so much bad taste (to say the least), from the Epistles of John, were written against their absurd opinion. The evidence of the most ancient authors upon the subject, is decisive as to the fact, that the writings of this apostle were directed against nearly opposite views. Cerinthus, who had been a member of the church at Ephesus with those whom he had seduced, being the parties referred to, when John writes, "Little children, it is the last time, and as ye have heard that antichrist shall come, even now are there many antichrists.—They went out from us but they were not of us." (1 John ii. 18, 19.) Cerinthus taught, that Jesus was a mere man, born of Joseph and Mary, that he really died and rose again, but that Christ was a celestial virtue infused into him at baptism, which left him at the passion of the cross; so that Christ, whom he thus distinguishes from Jesus, did not suffer at all. "Who is a liar," therefore, writes John, "but he that denieth that Jesus is the Christ? He is antichrist." (1 John ii. 22.) Cerinthus, may be denominated the father of the present Unitarian, and it is against the tenet that Jesus Christ was *merely a human being*, gifted for a time with extraordinary powers, that the following passages quoted by the reviewers were aimed. "Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God, &c." (1 John iv. 3.) "For many deceivers have entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist." (2 John 7.) And similar was the intention of the declarations, "Whosoever that believeth that Jesus is the Christ is born of God." "And we know that the Son of God is come, and hath given us understanding, that we may know him that is true: and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life." Now this was the very point that Cerinthus (with whom, in this particular, Ebion, another disturber of the primitive church entirely agreed,) denied; so far from being the "True God" the arch heretic would not even allow him to be the "Son of God."

Such notions are indeed of "so direful a character" "as to vitiate at the fountain head" the whole Christian system; and, accordingly, the disciple who had lain in his master's bosom, wrote his gospel; and in terms of indignant reprobation addressed the Asian churches, amongst which the heresy had particularly spread, in vindication of the Divinity of his risen Lord. But, that the ridiculous whimsies of the Phantasiasts, were thought of sufficient importance by the Apostle to require a written refutation, I have yet to learn; and if even they had, I see not in which way the proposer of a new translation of Swedenborg would be affected by them.

The Pantheistic scheme which is supposed to have furnished its quota to your literary friend, really seems so very unlike any thing which he has ever attempted to promulgate, that to one unversed in the *ars critica* it excites no little astonishment that its assistance should have been detected. Whether repeated exercise so surprisingly increases the professional acumen, or whether reviewers possess a sixth or seventh sense, that brings matters distinctly within their perception, of which less gifted individuals cannot catch a glimmer, it is not necessary to enquire; but, even admitting the discovery, how they could contrive to unite the scheme which avows matter to be the only existence, with that of the English and German Idealists, who, *if the reviewers be correct*, deny matter to have any existence at all, is a mystery "still more profound."

The term PANTHEIST, literally means *all God*; accordingly the adherents of this school hold that there is only one substance which is *Matter*; and, as a consequence, that the material world, and every part of it is the only necessary being. These opinions are very ancient: Spinoza, who is mentioned by the reviewers, was an acute and learned Jew, who, about the beginning of the last century, laboured with great earnestness and much ingenuity, to revive these atheistical dogmas. He maintained, that all beings in the universe were material, and their differences to arise from their various motions, modifications, and configurations. Extremely subtil matter, in quick motion, he conceived *may think*; and upon this supposition denied the existence of any spiritual beings or agencies whatever. But, surely, such notions are as opposite to any advanced by your intelligent correspondent, as darkness is to light, or cold to heat.

Under what class the reviewers may think fit to rank Malebranche, I cannot guess, for their "march of intellect" in this affair is so much out of the common route, that one dares not attempt to educe it from the connection in which he is placed; and

as I perceive that I have already greatly trespassed upon your limited number of pages, the consideration of this ingenious Cartesian must be deferred, with the English and German idealists, (*O homines nequam,*) to another opportunity.

XPH.

To the Editors of the New Jerusalem Magazine.

GENTLEMEN,

I have been highly delighted and much satisfied with the very interesting papers that have appeared in your useful miscellany, from a correspondent who signs himself * * *, in answer to the article you did me the favor to insert in your January number, "On the Terms ascribed to the Lord by E. S." And as I had purposed to send you some remarks on this important subject, when * * * had concluded his papers, I should not have troubled you at the present time, but from the notice which appeared on the cover of your last number, stating, that you hope your correspondent * * * will in his next communication, *briefly finish* his answers to L. C. Now I really am concerned, that you should wish to bring this subject to a conclusion; because in the first place, the papers of your correspondent are quite compatible with the design of your work; and in the next place, I have no hesitation in saying, that they are of very considerable importance, not only to your readers in particular, but to the Church in general; and being written in a comprehensive style, they do, in my humble opinion, unfold that vast and most mysterious of all subjects in the theology of the New Jerusalem, more satisfactorily than any writer has hitherto done; therefore, I feel called upon by a sense of duty which I owe to myself and to others, earnestly to request, that your correspondent will continue the subject, and that you will readily insert his communications.

I am aware that his views may not be agreeable to minds confirmed in opposite opinions, and that you may possibly receive some rebuke for admitting such articles: but nevertheless, private feelings ought in this case to be sacrificed for the public good. If your correspondent is propagating mistaken views, let abler hands come forward and convince him of his error; and if so, I trust that the pages of your work will be impartially open to them; at all events, I hope (and in this hope I am joined by many of your respectable readers,) to see the subject followed up in some future numbers, that your correspondent may have an opportunity to comment on those passages in the writings which appear to countenance the *opposite* views.

Before I conclude, I beg leave to observe, that as your correspondent * * * has introduced some observations in his last paper on the doctrine of correspondences, I shall feel myself greatly obliged, if he will enlarge upon that subject, and in so doing, comprise the following particulars; viz. the difference between *significatives*, *representatives*, *correspondences*, and *comparisons*, with illustrations from the writings, and examples from THE WORD; with remarks on the different terms used by E. S. when speaking of THE WORD, such as the *literal sense*, the *external sense*, the *natural sense*, and the *sense of the letter*; with a view to justify or disprove the propriety of a *curious contradiction* used by almost every writer and preacher in the Church; viz. that certain parts of THE WORD (which they find difficult to defend when understood in an ordinary manner) have NO LITERAL SENSE, when nevertheless, they believe and teach that *every part of THE WORD* has three senses, and that a *literal sense* is one of them.*

With much respect,

I am, Gentlemen,

Your obedient servant,

L. C.

To the Editors of the New Jerusalem Magazine.

GENTLEMEN,

IN the last number of the Intellectual Repository, a paper was inserted, which was signed by the Editors of the work, written in an acrimonious style, and replete with personal slander. It appears from this paper that the Editors have been shocked at

* In addition to the foregoing papers, we have received two others, which express a hope that we will not briefly or hastily bring the subject under consideration to a conclusion: but that, our pages may still be kept open to receive from the members of the Church at large, all communications that may be offered in illustration of the doctrine in question. In our last number we gave a hint to our correspondent * * * to briefly finish his answers to L. C. and to Percontator we said, that we should in future decline the insertion of all papers upon the subject of the Lord's glorification. This determination was made because we thought a continuation of the enquiry was not acceptable to our readers: but from the papers we have received since the publication of our last, it appears that we have been mistaken. In our capacity as Editors we have endeavoured to avoid even the appearance of partiality, and we declare that we have put our readers in possession of every paper we have received upon this subject, without at all being influenced by any writer; and although the worthy Editors of the Intellectual Repository, have been pleased to say in their number for April last, page 118, that our correspondent * * * has "had for two or three years, the pages of a contemporary journal (meaning the New Jerusalem Magazine) at his command," yet we beg most

the sentiments which have been "put forth" in this magazine, "month after month, in a form calculated, as they assert, to impose upon the simple and uninformed," and therefore they think it justifiable to abuse both the sentiments and their promulgator; and imagining themselves in the situation of "the watchman, spoken of by the prophet," who sees the sword coming, they think they cannot better, or more fully vindicate and protect the truth, than by violating without restraint, or compunction, the great duty of charity. But surely they will not, they cannot, look back with any satisfaction upon such a mode of vindicating the truth. Their better feelings, and correcter judgment will shew them, when the bitterness of their zeal is past, that even supposing their opinions to be true, far more is lost than gained by personal invective; and they will doubtless hereafter, if they do not already perceive, that the Lord protects his church, not by an exterior display of the faith, but by the love, the charity, and the forbearance, of its members. So far as concerns myself, personally, I could be indifferent to the stigmas which have been cast upon me. A mistaken zeal may include me in the apostolic condemnation, as "a deceiver and an antichrist," and may hold me up as a Gnostic or Phantasiast, an Idealist, a Pantheist and an Atheist; I may be branded as a wilful corrupter of the new doctrines, by making Swedenborg speak the sentiments of German and English Pantheists and Idealists; I may be told that my admiration for *Malebranche*, *Kant*, and *Berkely*, and as it is insinuated, even *Spinoza*, is greater than for Swedenborg himself; and while I have a conscience clear of the deep offence with which I am charged, the accusation falls as harmless, and is as little headed, as the rain which beats against my windows. But when I consider its more than probable effect upon others, I must own I am not so indifferent. These stigmas are calculated to estrange those whose esteem and friendship have been prized as among the choicest blessings of my life, and the most ungenerous means have been

sincerely to assure those gentlemen, that our pages are not more at his command than they are at *theirs*, and this, we think they will do us the justice to admit.

We cannot, we must confess, see, that any harm can arise to the church from a calm inquiry into this particular subject, especially when we know, that upon the doctrine of the Lord's glorification, there do exist, independent of the view which * * * has submitted in his papers, some trifling shades of difference of opinion in the minds of some of the most enlightened members of our community: but while these little shades of difference exist, we all unite in declaring to the world this great truth, that, Jesus Christ is the Lord God of Hosts, the manifested Jehovah in Essence and Person One, in whom dwelleth all the fulness of the Godhead bodily. Let us, then, like brethren, exercise those principles of love and charity to each other, by which alone proof can be given that we are indeed the disciples of our Lord. *Editors.*

resorted to in order to sow the seeds of dissention between us. If I am indeed a wilful corrupter of these heavenly doctrines, so far from being allowed to co-operate in making them known, I should be shunned as an insidious enemy, who has disguisedly entered the citadel only to betray it. I prize that friendship, and the privilege of co-operating in laying the foundations of the holy city too highly to resign them without a struggle. The reader will bear with me, then, while I speak of myself, and the views which have been anathematized as heretical.

For above twenty years I have made the writings of Swedenborg my study, holding them to be, what I hold no other writings, except the Word, to be, *divinely inspired*, for the purpose of unfolding the spiritual sense of the Holy Scripture, and of giving to mankind a definite and distinct knowledge of those worlds in which all are to live for ever. *By their test* I have been in the habit of trying the truth of every system, whether physical or metaphysical, moral or religious, which has come under my notice; and, without meaning any thing personally displeasing, I have dealt with *Berkeley*, *Kant*, and *Malebranche*, just as I have with *Hindmarsh*, *Noble*, and *Madeley*; whatever I have found agreeing with Swedenborg in the latter class as well as the former, I have accepted with gratitude, and whatever I have found in contradiction to him, I have rejected as false or fallacious. Nor has this been done blindly, by a persuasive kind of faith in Swedenborg; on the contrary, I have endeavoured to the utmost of my power rationally to investigate and understand the heavenly truths which his writings unfold, and from a rational perception my conclusions have been drawn of his divine inspiration. Deeply impressed with their divine character, my attention has been unceasingly turned to this great object, in what way I could make others happy by the possession of that which I had felt to be among the greatest blessings of my life, and without which all other joys and consolations would have been fleeting and illusory. Inwardly knowing, better perhaps than the Editors of the Intellectual Repository can know, the paramount estimation in which I hold these Heavenly Doctrines, I am disposed to ask myself the reason of all this virulence. Let me review the essential truths of my belief, and enable those, who were my friends, to determine how far I agree with them in their interpretation of Swedenborg.

Am I exhibited a victim upon "the Altar of Faith," because I hold that there is but one Divine Object of worship, the LORD JESUS CHRIST, who is Himself JEHOVAH, the only God of heaven and earth? This first and greatest of all truths I have learnt.

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neither from Berkeley, nor Kant, nor Malebranche, nor from Spinoza, but from Swedenborg only.

Or is it that I entirely believe, what Swedenborg alone has taught me, that the Divine Esse, or Jehovah, *such as He is in Himself*, is unapproachable and incomprehensible, and that therefore He can only be approached and comprehended *such as He is not in Himself*?

Is it because I hold with Swedenborg, that in Himself the LORD is as immutable as He is perfect, and immutable because He is perfect; and that every appearance of change in Him is produced by some actual change in the state of the recipient subject?

Or, is it that I believe Jehovah God to be Infinite, and therefore no object for the finite thoughts of angels and of men, and that He must be *finite in idea*, before He can be worshipped and loved: and that unless the hidden God be presented as visible by *finite intellectual ideas*, it would be like looking into thick darkness?*

Is it because I have endeavoured to think of the Divine Attributes, not from the properties of nature; *matter, space, and time*, which, when confirmed, induce naturalism over the mind,† but from *state*, which I am instructed, not by Malebranche, Kant, or Berkeley, but by Swedenborg, is characteristic of angelic beings, and of those who are able to raise their minds above the fallacies of the senses?

* ARCANAE CELESTIA, n. 4075.

Original.

Sint adhuc pro exemplo societates, qui in amore in Deum sunt, et credunt si Infinitum intuentur, et absconditum Deum colunt, quod in amore in ipsam possint, esse, cum tamen non sunt nisi infinitum illud aliqua idea finitum faciant; aut absconditum Deum visibilem apud se, per ideas intellectuales finitas, sistant, quia alioquin foret intueri in caliginem, et amore amplecti id quod ibi, ita: plura incommensura et incommensurabilia secundum cujuavis ideas.

Old Translation.

So, again, the societies, which are in love to God, and believe that if they look upon an Infinite (Being or Principle), and worship a hidden God, they may be principled in love to Him, when yet they are not, unless they make that Infinite (Being or Principle) *finite by some idea*, or present to themselves the hidden God as visible by *finite intellectual ideas*, (for otherwise it would be like looking into darkness, and embracing with love that which is in darkness, whence many fanciful and groundless conceits would arise according to the ideas of each individual.)

† APOCALYPTICUS EXPLICATA, n. 1220.

Omnis naturalismus est ex cogitatione divinis ex naturæ propriis, quæ sunt materia, spatium et tempus.

All naturalism arises from thinking of the Divine Attributes from the properties of nature, which are matter, space, and time.

Is it that I hold with Swedenborg, that the existence of the LORD is devoid both of time and space; that He has neither the *progression* of the one, nor the *extension* of the other, for that time and space are produced by the imperfect reaction of the finite to the Infinite; or, in other words, and those the words of Swedenborg, that *time and space are the outbirths of the thought*?*

Is it that I hold inmost universal forms to have nothing in common with space and time;† and that therefore the LORD's Divine Form can be neither spatial nor temporal?

But possibly my character is to be traduced, because I believe the LORD's DIVINE BODY to be nothing else but THE DIVINE

* ARCANA CÆLESTIA, n. 9681.

Original.

Quod ita factum sit, illi qui in sensualibus corporeis sunt, et ex illis cogitant, non induci possunt ad credendum; causa est, quia sensuality corporea non possunt capere progressionem absque spatiis: at usque illi qui ex sensuali spiritus sui aliquantulum remoto seu subducto a sensuali corpore, ita interiorius in se, cogitant, induci possunt, et capere, quoniam in *idea cogitationis eorum non est spatium, nec tempus*, sed per illis talia, ex quibus spatia et tempora.

Old Translation.

That this effect (namely, the conducting the spirit out of its own orb, by variations of the state of its interior), has been wrought, they who are in sensual corporeal (principles) and think from them, cannot be induced to believe, because sensual corporeal things cannot apprehend progressions without spaces: nevertheless they who think from the sensual (principle) of their spirit, in some degree removed or withdrawn from the sensual principle of the body, thus interiorly in themselves, may be induced to believe, and may apprehend, *inasmuch as in the idea of their thought there is neither space nor time, but instead thereof such things as give birth to spaces and times.*

† ARCANA CÆLESTIA, n. 4043.

Original.

Quod formæ adhuc interiores, quæ etiam universales sunt, non comprehensibiles sint, ut dictum est, causa, quia formæ cum nominatur, secum ferunt ideam spatii, et quoque temporis cum tamen in interioribus ubi est Cælum, non percipitur aliquid per spatia, et tempora, quia hoc propria sunt naturæ, sed per *status*, et eorum variationes et mutationes, at quia variationes et mutationes non concipi possunt ab homine absque talibus quæ sunt formæ, ut dictum, absque talibus quæ sunt spatii, et temporis, cum tamen talia non sunt in cælis, inde constare potest quam incomprehensibilia sunt illa, et quoque ineffabilia.

Old Translation.

The reason why the forms still more interior, which also are more universal, are not comprehensible, is, because when forms are named, they carry with them an idea of space and also of time, when yet in the interior things where heaven is there is not any thing perceived by spaces and by times, because these are proper to nature, but by *states* and their variations and changes; yet whereas variations and changes cannot be conceived by man without such things as relate to form, neither can forms be conceived without such things as relate to space and time, *when nevertheless such things are not in the heavens*, it may hence appear how incomprehensible these latter are, and also how ineffable.

Love? If so, all I can urge in my defence is that it has been taught me by no one but Swedenborg, and that it is in direct contradiction to the heresy of *Spinoza*, who maintains that God is *co-extended with nature in its space* and *co-endures with nature in its time*, and is consequently nothing else but nature in its most subtle forms.

Or, is it that I believe the Lord's presence to be according to reception; that he manifests himself according to the state of each, to the celestial as celestial, to the spiritual as spiritual, to the natural as natural, to the sensual and corporeal, as sensual and corporeal, and to the wicked as thick darkness and a consuming fire; and yet that these various states are not in Him, but are consequent upon the various reception of His One Divine Essence by the good, and rejection by the wicked?

Or, lastly, is it because I fully concur with Swedenborg, that to think of God from eternity, when by eternity is meant an *endless* endurance of time, is a vain conceit—of a like kind as to think of *His Divine Body from space*;—and that the outward forms of such phantasies as they are correctly given, though not very aptly applied by the Editors of the Intellectual Repository, are two monstrous figures, with dilated jaws, into which such persons cast themselves who *speculate thus wildly and unprofitably* about God.

If these be the sentiments, or any thing like the sentiments of the writers enumerated by the Editors, then indeed have they some cause for their accusation. But I deny distinctly the charge of having derived my "present opinions of certain most important points, not from Swedenborg but from others." I have no more derived my views of Swedenborg from Berkeley, Malebranche, Kant, or any other writer, ancient or modern, than I have drawn them from the writings of the Editors themselves; and without meaning to speak in disparaging terms of their acquirements or the extent of their knowledge in the new doctrines, they will permit me to say that had they been well acquainted with those doctrines, or at all acquainted with the system of the writers whose names are brought in array in order to confound me, I should have been spared the accusation, and they the recollection of an attack as unjust, as it was meant to be injurious.

To any criticisms, which the Editors might think it right to make upon the specimens, I could have not the slightest objection. It has been my endeavour, since I have discovered the worth of these doctrines, to love the truth better than my own opinions; and they may be assured that I am prepared to give them up, and even to

rejoice at their downfall whensoever their error can be detected and shewn by the light of intelligence and wisdom. Some observations from the Editors I was prepared to expect: but I was not prepared for a display of little unworthy arts, to entrap the concurrence of those readers whom the reasoning might fail to reach. I should have thought that honorable minds would not have stooped to employ, upon such a subject, the weapons of wit and irony. The frequent repetition of "*the new and improved translation*," may indeed be excellently well fitted to dispose men to doubt whether "*our Critic, the Promulgator*," had improved the translation at all, but surely it is an unworthy trick, which in the end can bring shame on no one but those who use it. Still less was I prepared for the insinuation that in exercising what may be considered every man's right, to propose such alterations in the *Arcana Coelestia*, as may in his judgment, better elicit the sense of the original, I was making an attack on its venerated translator. How can the Editors reconcile such a course, I will not say with Christian charity, but with honorable dealing? They cannot be ignorant that I have had the privilege of his cordial friendship for years, that my explanation of many important points of the new doctrines is well known to him, and notwithstanding that we differ in opinion, such a difference has never, in the least disturbed the regard with which he is pleased to favor me. Knowing this, the Editors carefully step out of their way in order to tell him, that "notwithstanding the compliments which are afterwards with singular inconsistency bestowed upon his version," *he* is the *real* object of my attack. I am at a loss to conjecture why they should make this unfounded assertion, except with the hope of weakening his regard for me by representing me as "a deceiver." I lament sincerely, that means such as these should be thought necessary in order to protect the truth.

But I have now trespassed long enough upon your pages in the vindication of my personal character. My next shall be dedicated to a more generally useful purpose; and it will then be seen, whether the Editors of the Intellectual Repository have set the question at rest by the conclusive nature of their reasoning, or whether they have proved how utterly unfit they are to judge of the question at all. In the mean time, as *personal allusion* is declared necessary in order fully to protect the truth, you will permit your correspondent * * * to drop his conventional mark, and to subscribe himself,

Gentlemen,

Your sincere well-wisher,

CHARLES AUG. TULK.

19, Duke Street, Westminster.

THE SECOND COMMANDMENT.

"Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltless, that taketh his Name in vain."

To swear by the Word of God, or by His Holy Name, in case of admission to any office or place of trust, or when about to give evidence in a court of justice, and the like, is not taking the Name of God in vain, unless he that swears, afterwards makes light of his engagement; indeed on many occasions we are required to make use of the Name of God, and the omission of it would be highly improper.—Such as in our prayers, invocations and thanksgivings, in all our religious worship, and in writing on religious subjects; for God is in every thing that hath regard to, or is connected with religion, and when His Holy Name is called upon in a proper state of mind, in sincerity of heart, He is present and heareth, and the Name of the Lord our God is truly hallowed: but by this Commandment we are forbidden to use the Name of Jehovah with levity, in our common discourse, or in unnecessary oaths and imprecations, yet how frequently do we find persons so habituated to profane swearing, as scarcely to utter a sentence without prefacing or closing it with an oath, and many hesitate not to call God to witness, in support of what they know to be utterly false, or to bind a promise which they have not the least intention of fulfilling. Persons in the habit of so doing, would do well to reflect that "the Lord will not hold him guiltless, that taketh his Name in vain."

By the Name of any person mentioned in Holy Writ, is not meant his appellation merely, but likewise his characteristic quality, and we find the one indivisible Jehovah, not only called by the name of Father or Creator, but many others, among which are the Holy One of Israel, Jehovah of Hosts, Jesus Christ, the Alpha and Omega, the Holy Spirit and the Word, and each of them refer to a distinct quality appertaining to Him.

In the 19th chapter of the Apocalypse, speaking of God as the Word, it is said that "He had a Name written, that no man knew but He Himself." Here Name signifies the quality of the Holy Word, which proceeding from an Infinite Being, must be in itself Infinite, and were it possible for a man to comprehend it, so as to understand every iota of its internal sense, he would then fathom Infinity, which a finite being can never accomplish; hence by having a Name written that no man knew but He Himself, is signified, that the Word, as to its inmost sense, is only thoroughly known and understood by that Almighty God who dictated it.

The name Father, as applied to the Almighty, is used to express the all-creative quality of the Divine Love or Good; for from the

Love of Jehovah every created being derives its existence and perpetual subsistence. The inmost principle of Deity is called the Father also, from the ardency of its love, as it is ever desirous of drawing every living soul to itself and constituting it perfectly happy. Father is a name eminently adapted to signify the Divine Love or Good of Jehovah.

By the name of God, in a spiritual sense, is meant, all that the church teaches from the Word, and by which the Lord is invoked and worshipped, all those things by which this is effected are, in the aggregate, the name of God; so that, by this commandment we are forbidden to take any thing from thence and make use of it in vain discourses; in support of false assertions; or in any way calculated to injure the interests of the Lord's church, or bring it into contempt; for this is to revile and blaspheme God, consequently to take his name in vain.

By the name of the Lord is also meant his Divine Humanity, as is evident from this passage in John; Jesus said, "Father glorify thy Name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again," xii. 28. Therefore to revile and deny the divinity of the Lord's Human Principle is committing no less a sin than blasphemy against him, and the sanctity of the Word; a sin this, not to be forgiven unto men "neither in this world, neither in the world to come." It is taking the name of God in vain, and the Lord will not hold him guiltless who thus transgresseth the commandment.

Now as the name of the Lord refers to his qualities of Divine Love and Wisdom, or Goodness and Truth, and as man may, if he thinks proper, become a recipient of these heavenly principles from the Lord, so we should be extremely watchful over our lives, careful not to refuse the proffered mercies, and more especially not to profane them, when received, by relapsing into our former errors and evil affections and desires; for we may be fully satisfied that we shall bring a heavy punishment upon ourselves: the commandment expressly declares that "the Lord will not hold him guiltless that taketh his name in vain."

TERTIAS.

Review of Books.

Sermons on the Parable of the Ten Virgins, and on several other important Subjects of Christian Life and Doctrine, by the Rev. J. Clowes, M. A. pp. 483, 9s.

THE volume now before us is another production from the fertile mind of the venerable CLOWES. The piety as well as the tran-

acendent talents of this amiable writer, are so well known and appreciated by the members of the New Church, as to render it unnecessary for us to make any observations by way of recommending the work to our readers. The volume contains thirty-four sermons; eleven of which are explanatory of the *Parable of the Ten Virgins*: the remaining number are upon different subjects. The Author, in the third sermon, when explaining that part of the divine parable which states that, "While the Bridegroom tarried, they all slumbered and slept," Matt. xxv. 5, makes the following beautiful remarks. Speaking of the *appearances* of truth, and accounting for the *tarrying* of the Divine Bridegroom, he says,—

How plain therefore is it to discern yet further, that the cause of all *delay*, or *tarrying*, on the part of the *Bridegroom*, originates in man, rather than in God, since it is the necessary result of man's natural unfitness to enjoy even the society of angels, and of God Himself, until he be rendered meet, by the holy discipline of repentance, of faith, of charity, and other evangelical graces, to find a blessing in such society! Let man then only, on his part adopt the holy resolution of the Psalmist, by addressing his *HEAVENLY FATHER* in the devout language, "*I made haste, and delayed not, to keep thy commandments.*" [Psalm cxix. 60.] and he would then soon make the glad discovery, that all the *delay*, or *tarrying*, of which he complains, in regard to the fulfilment of divine promises, is the effect solely of his own *delay*, or *tardiness*, in *keeping the commandments of God*, in other words, of the *slowness* of his advancement in the grand and necessary work of his purification.

We have only to express our hope that this excellent Volume of Sermons will meet with an extended circulation. We intend to enrich the pages of our next number by giving one or two extracts from this esteemed publication.

Miscellanea.

NEW CHURCH SOCIETY, FRIAR STREET, LONDON.

A meeting of the members of this society took place on Monday evening, April 21, 1828, at the Chapel in Friar Street, Doctors' Commons, the Rev. Manoah Sibly in the Chair. The object of this meeting was to give to the persons assembled an account of the state and progress of the Church both at home and abroad, as well as for the cultivation of a spirit of brotherly love and charity among the members. Some extracts were read from the "Journal of the Proceedings of the General Convention of the Receivers of the Doctrines of the New Jerusalem, in the United States."—Some account of the Woodford School—of the New Jerusalem Church Free School—and also of the state of the Church generally, were given, which proved highly interesting to the meeting. Several Gentlemen addressed the assembly, and the meeting, after singing a hymn, was closed by prayer.

NEW CHURCH SOCIETY, CROSS STREET, HATTON GARDEN.

The Lectures now delivering by the Rev. S. Noble in this place of worship, continue to be well attended. The Lecture delivered April 13, on "The Astronomical Doctrine of a plurality of Worlds," &c. is now printing, and will shortly be published, price 1s. 6d.

NEW JERUSALEM TEMPLE, WATERLOO ROAD.

The arrangements for re-building this Church are now completed, and it is hoped that by the publication of our next, we shall be able to give some account of the progress of its erection.

ACCOUNT OF THE WOODFORD SCHOOL.

[Extracted from the Intellectual Repository for April last.]

"To the Editors of the Intellectual Repository."

GENTLEMEN,

"On the re-appearance of your useful Repository, great interest will be felt, I doubt not, amongst our distant friends, to learn what progress has been made in the Woodford School. It is my wish to afford all the information that can be given, and candidly to say how far my expectations have been fulfilled, and where they have been disappointed.

"Taking a general view of the case, I have great satisfaction in assuring you, for the information of the Church, that, from my experience thus far, I am daily more and more convinced of the necessity there existed for the establishment of such an Institution, and of the great benefits to be derived from it to the rising members of the Church. The School has of course had to contend with every disadvantage in its first formation; but still, looking at the progress made, I think there is cause for the greatest thankfulness that the blessing of Divine Providence seems thus far to have attended it. The children have all enjoyed good health; and I trust it will be found by the parents and friends, at the end of another quarter, that the time has not been wasted. The influence of the plans adopted seems to be very favourable upon the children, as is manifested by their shewing habits and propensities much more orderly than are frequently found in schools. In the domestic worship the progress is very pleasing: and I esteem myself particularly fortunate in having the assistance of Mr. Smithson, who, having been educated with the view of becoming a missionary, and being actuated by an ardent zeal for the increase of the Lord's New Church, and the growth of piety, virtue and peace among men, is peculiarly well suited for taking an active part in such an institution.

"The School opened on the appointed day, the 4th of February, for boys and girls.

"Amongst the Members of the Church, no one will doubt that there must be, generally speaking a strong feeling in favour of the School: but many persons will perhaps be surprised to learn, that, where its establishment has been heard of, the feeling out of the Church is also extremely favourable. The numbers up to this day amount to 54,—of which, 19 are girls and 35 boys. Of these, 5 girls and 12 boys belong to parents not professing the Doctrines of the New Church; so that, although no steps have yet been taken to make the establishment known beyond the limits of our own Church, it will be seen that nearly one-third of the number in the School are strangers. This is a very gratifying feature, and gives the assurance that the religious opinions will not be a bar to filling the School with any number that there may be room for, after the Members of the Church are accommodated. The applications for admission are numerous, in the Church as well as out, and in the course of a few days, the numbers will be very considerably increased. Indeed, they are increasing quite as fast as is desirable; for it would have been extremely difficult to avoid confusion if the number had been great before the complete organization of the establishment was effected: for which reason it is that I have not brought the subject before the public.

"I have received since the publication of the last Repository the following sums of money:—

	L.	s.	d.
A Donation from the Rev. J. Mossop	10	0	0
..... a Friend by Mr. Brayley (annual)	5	0	0
LOANS OF FIRST CLASS.			
Mr. N. Sheldermine, Manchester	50	0	0
Mr. Grayson, London, (besides his former loan)	80	0	0

LOAN OF THE SECOND CLASS.

A Friend by Mr. Brayley	500	0	0
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"It is now incumbent on me to state, that, with the amount subscribed, it is impossible to fulfil the original design of giving an education complete

in all its branches, at so cheap a rate as 20 guineas per annum. I am still of opinion, that after our Institution is once fairly set on foot, all the expenses may be brought within the calculations on which I started. I am still as ardently desirous to fulfil all the designs with which I first undertook the Woodford School, as at the first day when I brought the subject forward, and am even more desirous of devoting all my powers to it. But I have other duties also to fulfil, beside trying to realize the plan which has been set forth;—duties of the first importance, which might be sacrificed by tenaciously endeavouring to fulfil all that was proposed in the plan. And the most important, perhaps, of those duties is to the New Church: for it is my opinion, that the peculiar duty of the New Church is Education. It is the highest use we can perform for society: it is the surest foundation we can lay for the increase of the Church, and the growth of righteousness and peace on earth. And, as I have said before, I feel confident that the Members of the New Church may do wonders;—but I feel assured, that the first step towards it will be the success of the Woodford School: because nothing new will be undertaken until the success of that is secured. It is my duty, therefore, to confess where my expectations have been disappointed, and to suggest and act upon such remedies as the case requires. This is due, not only to the welfare of the Church, and the great cause of Education, but also to those esteemed friends who have honored me with their confidence by subscribing their means to carry into effect, in part, the plans proposed: for deeply indeed should I regret if any of those individuals lost principal or interest upon the loans—whether of the first or second class.

“I have overrated the benefits to be derived, in the first establishment of the School, from mutual instruction; because the children are all young, and none of them qualified to become instructors. It being designed that the education shall be good in all its branches, this renders more tutors and governesses necessary than was contemplated, and of course, increases the expense.

“I had calculated that the house and out-buildings, with the alterations that are now made, would accommodate 200 children, without erecting additional buildings, and I now find that they will take only 170; the expenses of course fall much heavier, as many of the expenses for 170 will be the same as they would be for 300.

“The sum which it was contemplated would be subscribed by friends to the Institution was 4000*l*.—but it only amounts at present to 2870*l*., including 1000*l*. subscribed by myself; whilst the expenditure to the present time is about 13,500*l*.,—leaving me in advance 10,630*l*.; which is 2630*l*. more than contemplated in the printed Report: but this sum will shortly be reduced by the receipt of about 1050*l*. for timber cut down upon the estate, and actually sold.

“This will appear a large sum: but, upon being analyzed, it will be found to come very near the sum estimated originally, which was 12,000*l*. before the boys' school only could be opened: but the above expenditure of 13,500*l*. includes the opening and carrying on, up to the present date, of the boys' and girls' school and the subsistence of the establishment. The expenditure may be classed under the following heads:—

Purchase of the Estate	£10,000	0	0
The fine to the Lord of the Manor of the copyhold part, ..	350	0	0
Stamps of title deeds.....	155	0	0
Expenses of admission to copyhold.....	11	0	0
	£10,516	0	0
Bedding for 100 Children.....	430	0	0
Other furniture.....	400	0	0
Farming stock, farming utensils, and hay, &c.....	550	0	0
Books and stationery	20	0	0
Stock of fuel on hand	20	0	0
	£21,996	0	0

Brought up..... £11,966 0 0

The difference has been expended in alterations, repairs, painting, improvement of the estate, building, additional accommodations; and also in the subsistence of the establishment from 3 Nov. to the present day, including the children from the 4th Feb..... 1,534 0 0

£13,500 0 0

"For the sum of 11,966l. 0s. 0d. there is value in hand; and of the latter sum of 1534l. 10s. 0d. will be repaid by the timber cut down and sold; so that it may be considered that only the difference, 484l. has been sunk, there being value in hand for all the rest. There are some claims against the Institution which could not be ascertained exactly, but I hope the sum received for the children will be sufficient to meet them, as well as nearly to cover the expense of the maintenance of the establishment the remaining part of the half year. I cannot, therefore, help feeling that this statement of the affairs will be gratifying to the Church, as it brings the expenditure within the estimate. But still it must not be lost sight of for a moment, that, in carrying on this Institution, a considerable profit must be realized, to pay off the incumbrances, and enable it to stand upon its own legs. This could not be done upon the reduced number at the price of 20 guineas; and it would not be expedient to incur the further expense of building the additional accommodation required until the plans have been tried a short period, or until the number who can at present be accommodated are obtained. Nor would it be expedient to carry on the Institution at a certain or even probable loss. It therefore becomes necessary to alter the terms so as to meet the expenditure; still keeping in view, as much as possible, the original design, by affording at the lowest possible rate a good education, grounded on the heavenly principles of our pure religion. I have therefore submitted to my friends, whom I have consulted from time to time on the details of the matter, the following altered terms, which under the circumstances of the case it has appeared to us expedient to adopt.

Terms of the Woodford School, to take effect from Midsummer next.

For pupils under the age of 9 years 20 guineas per Annum.

"	10	"	22	"
"	11	"	24	"
"	12	"	25	"
"	13	"	26	"
"	14	"	27	"
"	15	"	28	"

Which will include the following general heads of necessities and instruction, without any extra charge whatever, except in case of illness:—

Board, Lodging, and Washing: the English and Latin languages: Writing, Arithmetic, and Book-keeping: History, Geography, and Astronomy: Mathematics: Experimental Philosophy, and Natural History, including Botany. And, to the young ladies, Needle Work, &c.

The following accomplishments, if required, will have to be paid for at the rate specified:—Greek, Hebrew, French, German, Drawing, (including paper, pencils, &c. &c.) Music, (including the use of instruments, and music-books,) two guineas per Annum, Dancing, one guinea per Annum.

The vacations will be three weeks at Midsummer and three weeks at Christmas, to commence on the third Saturday in June, and the third Saturday in December. Children staying the vacations will be required to pay two guineas for each vacation.

These terms will include, as before, the use of elementary books and stationery. But persons will of course be aware that there are certain books which would be required after the pupil leaves school; such, for instance, as a Dictionary in learning Latin, which it would be necessary to make his own.

"These terms will appear to be a wide deviation from the original design. But when the causes stated are duly weighed, the deviation will appear unavoidable. If any parties feel particularly anxious that the original terms should be acted upon, they will be gladly hailed if they will come forward and enable the Institution to do so. To attain this object, one thing is indispensable—money. But without a considerable further advance of this indispensable requisite, it is absolutely necessary to place the matter on as safe a foundation as possible.

"It was never intended that this should be a losing concern to the members of the Church. It should, and I believe will, pay its way, and in due time, reduce its incumbrance, so as to lower the terms to what was originally proposed. But to attempt to carry that object in spite of opposing difficulties, would be to run the hazard of ruining the most delightful prospect of rendering the most essential service to mankind. But there yet remain many things to be done before this can be fully accomplished and the Institution rendered complete.

"It will still be found on comparing even the above terms with those of schools where similar advantages can be derived, that they are extremely low; they offer a plain education particularly cheap; whilst the accomplishments, if required, will be obtained at less than half, and, in the case of dancing, at one-fourth of the usual charges.

"It will probably be inquired whether these higher charges are not likely to deter persons out of the Church from sending their children. But it is found that the reverse is likely to be the case: for, where the terms are so low, persons, who are strangers to the concern and its conductors, are not able to divest themselves of the idea that there must be something wrong.

"I have to express my regret that the candidates have not been more numerous, among the Members of the Church, for situations in the teaching department, particularly in the female department. There must be many ladies in the New Church highly qualified to take a distinguished part in the School; and they are earnestly invited to come forward. It is desired that it should become one of the first schools in the kingdom, worthy of the great cause it is meant to promote: both gentlemen and ladies, therefore, having qualifications, and a desire to be employed, are requested to communicate with me, that, when occasion requires, the parts may be worthily filled.

"A governess is now required of liberal education: and also a tutor to take the English department in the School. He must also be a man of liberal education, with a general knowledge of the world; and a scientific turn would be a recommendation.

"I regret that I should have occasion to make these alterations, but it is better to confess my errors in time, than to correct them too late.

"Fearing I have trespassed too much on your pages, I remain, Gentlemen,

Your affectionate friend,

W. MALINS."

"P. S. The accommodation for all the great boys out of the house is complete, and therefore the girls can be received to the age of 12 years. Some young ladies have been received above that age; but this must be the subject of special application, and will depend upon the previous habits and dispositions.

"I am under the necessity of requesting, that my friends, and the friends of the children, in corresponding with me, will excuse the brevity which I find it necessary to adopt in my replies: and the number of communications I receive, also, obliges me to request that where they are upon the School business they may be *post paid*, as they fall heavy on the Institution.

Woodford, March 27, 1828.

MEETINGS IN MAY.

- 8th Coffee Meeting at 15, Cross Street, Hatton Garden, at 6 o'clock in the evening.
- 13th Visiting Committee, connected with the New Church, Waterloo Road, at the house of Mr. Taylor, No. 2, Harper Street, New Kent Road: at half past five o'clock in the evening. Subject for consideration—"The Testimony of Jesus is the Spirit of Prophecy." Rev. xix. 10.
- 15th Union Coffee Meeting at 15, Cross Street, Hatton Garden, at 6 o'clock in the evening.
- 22nd Coffee Meeting at do.

NEW JERUSALEM FREE SCHOOL, CURTAIN ROAD, SHOREDITCH.

A public meeting of the friends to this institution, will be held in the School Room, on Thursday Evening the 22nd at half past six o'clock: to take into consideration measures for the further advancement of this school; at which meeting the attendance of friends to the education of the children of the labouring classes is particularly requested. Eighty-eight children are receiving the benefit of daily instruction, in addition to which they are taught the heavenly doctrines of the New Jerusalem.

VARIETIES.

HISTORICAL, PHILOSOPHICAL, SCIENTIFIC, AND LITERARY.

DEATH OF YOUNG PARK.

We lament to see it stated that this interesting individual has become another victim to African enterprisa. A letter from Cape Coast Castle to Mr. Secretary Hay, announces that he died in the Akimboo country, a little to the south-east of Anapa, some time in October. This melancholy event, we are sorry to learn, was produced by a want of due consideration on the part of our countryman; for it is related, that on the occasion of the annual festival or *yam* custom, which the natives were assembled on a large plain to celebrate,—he would not be dissuaded by the king from mounting a *fetish*, or sacred tree, for the purpose of sketching the scene. The consequence of this profanation was, that within two days he was poisoned by the marabouts or priests.

BOTANY.

Experiments recently made seem to shew that the pollen of plants, so far from having any analogy (as hitherto supposed) to spermatic animalculæ, is not even composed of organic bodies.

EARTHQUAKES.

On the 15th of November last, at six o'clock in the evening, a shock was felt in the town of Popayan, about eighty leagues from the capital of Colombia, which was immediately followed by an undulatory motion, that lasted three or four minutes. The direction of this motion was from the S.E. to N.W. During the whole night the earth was sensibly affected, and every forty or fifty minutes a shock, more or less violent, took place. At three quarters after eleven in the morning, these shocks became so frequent and irresistible, that a large part of the town was destroyed. Several shocks afterwards occurred, until at length they were terminated by an eruption of lava, which burst forth from the neighbouring volcanic mountain of Purace, and which swept away several villages through which it passed.

CHRISTIANITY.

At the last general meeting of the Society for the Promotion of Christian Knowledge, the Board agreed to place at the disposal of his grace the Lord Archbishop of Armagh the sum

of £1,000 for the purpose of promoting Christian knowledge in Ireland. In connexion with this subject, we understand that Messrs. Rivington and Co. intend to publish the discourse which was delivered, in August last, by the Rev. Stephen Clissold, at the Trinity Church, Cheltenham, on the subject of the late distresses, and the diffusion of Christian knowledge, in Ireland.

SINGULAR CIRCUMSTANCE.

The *Schenectady Cabinet* says—On Monday the 4th instant, Mr. George Sanders, a respectable industrious mechanic, residing in the vicinity of this city, ejected a snake from his stomach nine inches long, and in about the proportion of the common adder, but not resembling in colour any snake heretofore seen in this country. The back a light brown, the belly red and green, extending in two stripes lengthwise, and the eyes white. Whether its colour is owing to its confinement in the stomach or not, naturalists must decide. Mr. Sanders has been troubled for more than a year past with unusual pain in his stomach, which gradually increased. For a month past it has been constant and frequently severe, accompanied by a motion like the crawling of some living animal. He often told his wife that he had a snake in his inside. She ridiculed the idea, thinking him hypochondriacal, but he persisted. On the Saturday previous, he felt unusual pain in his stomach, which extended to his neck and head. He took a dose of medicine, but got no relief. On Sunday he took a larger dose, but still relief was not obtained. Monday morning, at breakfast, after swallowing a piece of meat, he felt such a nauseous sickness, that he left the house and commenced a severe vomiting, in the course of which he brought up a living reptile. It expired immediately, and is now preserved for the inspection of the curious.—Mr. S. is now enjoying good health, and may emphatically be said to be “a new creature.”—*United States Paper*.

NUMBER OF STARS.

Of the stars in the British catalogue, there are many only visible through a telescope, nor does the eye ever see more than a thousand at the same time in the clearest heaven; yet the number is probably

infinite. From the first to the sixth magnitude, inclusive, the total number of stars is 3,128.

CLOUDLESS ELEVATIONS.

Owing to its rarefaction, the air beyond a certain height is incapable of sustaining clouds. The principal masses of clouds are sustained in the air at a height between 4,600 and 7,500 feet, the average being rather more than a mile.

ELECTRICITY.

Various experiments which have been recently made on heat and electricity, render it probable that during the dilatation of bodies there is an absorption of electricity; and an emission of it during their contraction.

FOSSIL REMAINS.

A fossil portion of the jaw of a beast of prey has lately been discovered in the plaster quarries of Montmartre, which is strictly analogous to that of an animal in Van Diemen's Land—the *didelphis cynocephala*.

CONTROVERSY.

In conducting a controversy, the following rules ought to be observed.

1. The terms to be clearly explained.
2. Phrases of self-sufficiency to be avoided.
3. Personal reflections prevent just reasoning.
4. The adversary must not be accused of indirect motives; his arguments must be answered, whether sincere or not.
5. The consequences of any doctrine are not to be charged to those who hold those doctrines.
6. It is improper to refer any saying of an adversary to a party.

LACONICS.

Truth will be uppermost, one time or other, like cork, though kept down in the water.

Avarice is a most stupid and senseless passion, and the surest symptom of a sordid and sickly mind.

Weigh not so much what men say, as what they prove; remembering that truth is simple and naked, and needs not invective to apparel her comeliness.

The secret of my friend is not mine.

To relate all the ill that is true of the best man in the world, would probably render him the object of

suspicion and distrust; and if this practice were universal, mutual confidence and esteem, the comforts of society, and the endearments of friendship, would be at an end.

Anger is the most impotent passion that accompanies the mind of man; it effects nothing it goes about; and hurts the man who is possessed by it more than any other against whom it is directed.

A man's wisdom is his best friend; folly his worst enemy.

The censure of those who are opposite to us, is the nicest commendation that can be given us.

The journey of high honour lies not in smooth ways.

A just man hateth the evil, but not the evil doer.

A drunkard is a good philosopher; for he thinks aright: the world goes round.

Obscurity in writing is commonly an argument of darkness in the mind: the greatest learning is to be seen in the greatest plainness.

Censure is the tax a man pays to the public for being eminent.

The firm, without pliancy; and the pliant, without firmness; resemble vessels without water, and water without vessels.

If a man does not make new acquaintance as he advances through life, he will soon find himself left alone. A man should keep his friendship in constant repair.

Sin is the fruitful parent of distempers, and ill lives occasion good physicians.

There is no manner of speaking so offensive as that of giving praise, and closing it with an exception.

A miser, if honest, can be only honest bare weight.

Such is the destiny of great men; that their superior genius always exposes them to be the butt of the envenomed darts of calumny and envy.

Folly, as it grows in years,
The more extravagant appears.

POETRY.

THE GOSPEL ECHO.

True faith producing love to God and man,
Say Echo, is not this the Gospel plan,
Echo—the Gospel plan.

Must I my faith in Jesus constant shew,
By doing good to all, both friend and foe?
Echo—both friend and foe.

When men combine to hate and treat me ill,
Must I return them good, and love them still
Echo—love them still.

If they my failings causelessly reveal,
Must I their faults as carefully conceal?
Echo—as carefully conceal.

But if my name and character they tear,
 And cruel malice too, too plain appear,
 And when I sorrow and affliction know,
 They love to add unto my cup of woe ;
 Say, Echo,—say in such peculiar case,
 Must I continue still to love and bless ?

Echo—still to love and bless.

Why how is this ? thou'rt sure a dove,
 Thy voice will leave me nothing ~~else~~ but love.

Echo—nothing else but love.

Amen, with all my heart, then be it so,
 And now to practice I'll directly go,

Echo—directly go.

This path be mine, and let who will reject,
 My gracious God will surely me protect :

Echo—surely will protect.

Henceforth on Him I'll cast my ev'ry care,
 And friends or foes, embrace them all in prayer :

Echo—embrace them all in prayer.

THE FAITHFUL MINISTER.

THE preacher, who aims at the most sterling worth,
 Is in life an example of what he sets forth,
 In language that's plain, energetic, and clear,
 Strives a passage to find to the heart through the ear ;
 With gentle reproof will admonish the young,
 Still awak'ning the careless, confirming the strong,
 Kindly gathers his flock, who are going astray,
 And humbly to sinners points out the right way.
 To seek admiration, to labour to shine,
 Is a purpose unworthy a subject divine ;
 By a fine flow of words, those who strive to invite,
 Oft by painting the window will shut out the light ;
 The love which with him all affection controls,
 Is the worship of God, and the winning of souls.

THE
NEW JERUSALEM MAGAZINE,

AND

Theological Inspector.

JUNE, 1828.

A SERMON.

[Extracted from the Rev. J. Clowes's Sermons on the "Parable of the Ten Virgins," &c.]

THE IMMORTALITY OF MAN PROVED BY THE RESURRECTION OF JESUS CHRIST.

JOHN xiv. 19.

Because I live, ye shall live also.

THERE are two things concerning which it is of the utmost concern to man to be fully satisfied in his own mind : The first is, that he is to live after death ; the second is, that he may live happy after death. These two things, I say, ought to engage the most serious attention and consideration of every reasonable being, because until his belief in these things is well-grounded, it is impossible for him to attain unto any degree of solid peace and comfort here below. Even supposing that he entertains a doubt on these points, how must that doubt enter into and corrode all his worldly enjoyments ! For how is it possible that a man should be happy a single moment of his life, when he does not know but that that moment may be the last of his existence ! It may be said perhaps, that he may banish such doubts from his recollection, and may thus enjoy his temporal delights without alarm or interruption. But let us consider, is this possible ? Is it possible, I say, or is there any instance upon record in the history of man, of any human being who could totally annihilate the thoughts of futurity ? Rather, are not such thoughts engrafted in our very essence as men ? Do not they make a part of our very constitutions ? To attempt then to annihilate such thoughts, is to attempt to unmake ourselves ; and yet to think of being happy whilst those

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thoughts are unsettled, or, what is the same thing, whilst we are unsatisfied and fluctuating about our future views, is a thing equally unreasonable and inconsistent with our peace.

I have been led into these reflections from the words of my text, because those words contain a full and positive declaration, from the highest possible authority, that we are to live after death. And I have chosen those words for the subject of our present consideration, because of their close connection with the blessed, the glorious event, by which this holy day is so eminently distinguished. For when JESUS CHRIST rose from the dead, He demonstrated by fact the truth and reality of the first part of His assertion, Because I live; and he thus gave the most convincing proof also, that He had power to accomplish the second part, Ye shall live also.

Permit me then, from these words of the GREAT REDEEMER, thus confirmed and enforced by the festival which we are met to celebrate, to call your attention to the sublime truths which they announce, by endeavouring to show from them these two things;

1st. That JESUS CHRIST Who once died, is now alive; and

2ndly. That in consequence of His being alive, we also shall live after death.

First then, we learn from the words of JESUS CHRIST in my text, that although He once died, yet HE is now alive.

It may perhaps seem to require an apology, for endeavouring to prove to a congregation of Christians, that JESUS CHRIST is now alive, since this great truth makes a part of the creed which we are taught daily to repeat and to believe.

But, beloved, permit me to intimate, that it is one thing to repeat a truth in a creed, and another thing to believe it; and therefore it by no means follows, that we believe JESUS CHRIST to be now alive, merely because our lips assent to that doctrine, whilst we are rehearsing the articles of our Christian faith.

For to believe that JESUS CHRIST is now alive, implies these two things, 1st, that with our understandings we are fully convinced as to the fact of His resurrection from the dead, as it is stated in the Gospel; and 2ndly, that with our wills we are rightly affected by that fact.

And 1st. In order to believe that JESUS CHRIST is now alive, we ought to be fully convinced in our understandings as to the truth of the fact recorded in the Gospel, concerning His resurrection from the dead.

And here allow me to observe, that there never was any historical fact recorded, which was supported by better authority than this, or even by equal authority. Indeed it is a fact which was

never controverted, except on the ground of evidence, which, one would think, the boldness of infidelity itself ought to be ashamed of: I mean the evidence of the soldiers appointed to guard the sepulchre, who said, or rather were suborned to say, "His disciples came by night, and stole Him away, while we slept:" (Matt. xxviii. 12, 13.) So that it appears, there is nothing but the testimony of a few men, who, by their own confession, were asleep at the time, to invalidate the fact of the LORD's resurrection, and to oppose the testimony of so many who saw Him when they were broad awake.

For this consideration ought further to be attended to, that the BLESSED JESUS was seen after his resurrection, not by one or two of His Apostles only, but by them all; and not by His Apostles alone, but, as St. Paul testifies, by 500 brethren besides; and this not for the space of an hour or a day only, but during forty successive days, so that a full and sufficient time was allowed for the spectators to recollect themselves, and form a cool and deliberate judgment. It deserves further to be considered, that He was not only seen by them, but conversed, and did eat and drink with them; yea, and in one instance was felt also, as in the case of the unbelieving Thomas, who was confirmed in his wavering faith by putting his hand into the prints of the nails, and into the pierced side of his newly-risen LORD and MASTER. (John xi. 24 to 30.)

We have then every evidence that we could wish for the conviction of our understandings respecting the fact of the resurrection of the dead body of the GREAT REDEEMER, inasmuch that if we are so disposed, we may confirm it as fully as we can confirm any other fact whatsoever. We may, I say, establish ourselves, beyond any possibility of doubt, in the belief of this most important truth, that there is a DIVINE POWER superior to death, which DIVINE POWER was once manifested in the resurrection of the dead body of JESUS CHRIST, so that that body, which was dead, became alive again, and is now alive for evermore.

But there is yet something else wanting, besides the mere conviction of our understandings, for our full confirmation in this faith, and that is, that our wills should be rightly affected by it.

For the will, we know, constitutes the principal part of ourselves, because the will is the same thing as our love; and therefore if our understandings alone be convinced of a truth, whilst our wills or our loves are unaffected by it, in this case we are but half-convinced, or rather perhaps we are not convinced at all, since daily experience teaches, that if a man knows a thing to be true, and doth not love that it should be true, his love will presently coun-

teract his knowledge, and he will soon persuade himself that the thing is not true.

By the will being affected in the present instance, I would be understood to mean, that we find a delight, and a supreme delight, in believing that **JESUS CHRIST** is now alive from the dead. And since none can find such delight, but they who depart from all sin, and endeavour to live such lives as are pleasing to God, therefore this also is implied in our wills being affected by the resurrection of **JESUS** from the dead.

Here then we see what is the second step for us to pursue, in order to attain a full and satisfactory conviction of this great evangelical truth, that **JESUS CHRIST** is now alive. We must endeavour to make it our delight, and our supreme delight, to believe this truth. For this purpose, we must be careful to live good lives, by rejecting whatsoever is contrary to **JESUS CHRIST**, to His life and His gospel. We must thus attach ourselves to that **RISEN GOD**, until, by the joys arising from that attachment; by the power which we thence derive over our corruptions; by the order, the peace, the heavenly consolation which are thence infused into our lives; we are convinced that He is and lives, just as a man, who is made sensible of the sun's refreshing light and warmth, and how he is thereby preserved continually from darkness and cold, is fully convinced, and wants no argument to confirm the conviction, that it is the sun, and therefore that the sun exists. Our faith will then be fixed and permanent, because it will be the faith of our whole man, of our wills, as well as of our understandings; whereas, if it be the faith of our understandings only, we shall first believe and then disbelieve, since, as was above observed, what we principally love and delight in, is sure in the end to influence all our persuasions.

And here we may discover, perhaps, the true reason, why so few even amongst Christians at this day are fully persuaded of this great evangelical truth, that **JESUS CHRIST** is now alive, and the Fountain of all life, in heaven. It is not because they want evidence to convince their understandings of the truth of this fact, for the evidence in this case is as striking and as convincing, as that the sun shines at noon-day. But the true cause of their unbelief, it is to be feared, is this; that they do not wish it to be so; in other words, they do not live in such a manner as to find a delight and an interest in thinking about **JESUS CHRIST**, and His **ETERNAL LIFE** and **KINGDOM**, but rather in such a manner, as to make them afraid of all such thought and sentiment. What wonder then that they do not believe, when their transgressions plunge them into such an abyss of defilement and darkness, that

they do not love to believe ! For "Every one that doeth evil hateth the light ; neither cometh to the light, lest his deeds should be reprov'd." [John iii. 20.]

But 2ndly.—We learn from the words of my text, not only that **JESUS CHRIST** is now alive, but also, that in consequence of His being alive, we also shall live after death—Because I live, ye shall live also.

It may seem again to require an apology, for attempting to prove so plain a proposition, a proposition too, which every Christian is taught perpetually to repeat in his creed, and the truth of which he imbibes with his mother's milk.

But, beloved, permit me again to observe, that it is not the plainness of a proposition, nor yet the daily repetition of it in a creed, which can ensure it's belief ; and that if our faith in a future life has not better ground than this to stand upon, we shall be found in the day of trial to have no such faith.

For the simple truth of the case is this—A wicked and impenitent man, whatsoever he may suppose to the contrary, has no firm and fixed belief in another life. I say a firm and fixed belief, because he has indeed some ideas or sentiments respecting a future state, which he mistakes for belief, although in reality they amount to no more than a wavering, unsettled and painful apprehension. For did he truly and firmly believe in a future life, it would be impossible for him, from that moment, to be a wicked and impenitent man any longer ; because it is absolutely impossible for any man to act in contradiction to his own favourite and settled principles ; and if a belief in a future life was such a principle in him, he could no more live any longer in wilful sin, than he could contradict himself.

It is necessary then, if we would become true believers in an eternal life and an eternal world, that we endeavour to confirm our belief in these great objects by something more than the repetition of a creed. And since all confirmation of spiritual truths, as was above hinted, applies itself principally to our understandings and to our wills, inasmuch as these two faculties form what we call ourselves, therefore, in order to attain a right faith in our own resurrection from the dead, as well as in the resurrection of **JESUS CHRIST**, we ought to labour to convince ourselves of the certainty of this truth in both these faculties of our minds.

And adored be the eternal mercy of our God, which has not left us to fluctuate in the miserable uncertainty of doubt and conjecture on this most important and interesting subject ! Adored, I say, be the eternal mercy of our God, which has supplied us with an indefinite store, if we are disposed to make use of it, of

the most satisfactory and convincing evidence, respecting our immortal and everlasting destination, applicable both to our understandings and to our wills !

For do we wish to be convinced, as to our understandings, that this corruptible shall put on incorruption ? The revelation of GOD, in every page of it, will help us to this conviction, because the revelation of GOD, in every page of it, testifies to the existence of another world, and thus to the truth of this assertion of JESUS CHRIST, *Because I live, ye shall live also.* Our own reason likewise, if we would consult it, will confirm to us the same blessed truth, because our own reason, in being able to look forward to eternity, and especially in being able to delight in such a prospect, demonstrates that we were made for eternity, otherwise why should we have any capacity of thinking about it, any more than the brute creatures have ? But it is not reason only, nor is it revelation only, which establishes this conviction of our immortality. To confirm to us this important truth beyond the possibility of a doubt, it has pleased the ALMIGHTY to prove it even to our senses by the resurrection of the dead body of JESUS CHRIST.

Do we wish further to be convinced of our immortality, as to our wills, as well as our understandings ? Let us then be careful to live good lives, by endeavouring to do the will of our HEAVENLY FATHER, and we shall then find that conviction growing stronger and stronger every day, because we shall every day feel a greater delight and interest in it. Whilst indeed we continue to live thoughtlessly, with our best affections immersed in the mere concerns of this world, its gain, its glory, and its pleasures ; and especially if we plunge into crimes, which are in opposition to the LAW and the LIFE of GOD, it will be impossible for us to attain unto this blessed conviction in our wills, because in that case it will be rather a torment than a satisfaction to us to think of another world. But so soon as ever we begin to live like rational creatures, by respecting the LAW and the LIFE of our GREAT CREATOR, from that moment the thoughts of eternity will become dear to us ; from that moment therefore we shall be convinced of our immortality by an evidence even superior to that of our bodily senses. For our bodily senses, as they frequently do in other points, so they may deceive us in this ; but the fear and the love and the truth of GOD, which will then be the ground of our convictions, cannot deceive us. If then we make it our principal concern to cherish that holy fear and love and truth in our minds, and to form our lives accordingly, our faith in our immortal destination will be fixed on a rock. For we shall then feel the peculiar, the full force of those words of our REDEEMER, *Because*

I live, ye shall live also ; inasmuch as forming our lives according to His life, our love according to His love, and thus being conjoined with Him in the bonds of a mutual and consequently an indestructible affection, we shall be enabled to testify with the Apostle, and say, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor heighth, nor depth, nor any other creature shall be able to separate us from the love of God which is in CHRIST JESUS OUR LORD." [Rom. viii. 38, 39.]

To conclude—We have seen, from what has been said, that our belief in another world, and in our eternal connection with it, will depend principally upon ourselves.

I say our belief in another world will depend upon ourselves, but not the existence of another world, for the existence of another world is altogether independent of our belief or our unbelief, inasmuch as it is an eternal truth, unconnected with our persuasions, that JESUS CHRIST lives, that there is a heaven and that there is a hell, and that we ourselves must take up our everlasting abodes hereafter, either in the happiness of the one, or in the miseries of the other.

It is not then what we think about these great objects, that can affect either their existence or their importance. The infidel may amuse himself even with ridiculing these things, but his ridicule can no more move the BEING and KINGDOM of JESUS CHRIST, than it can shake the sun in the heavens. The profligate, in like manner, may live unconcerned about an eternal world, but his unconcern is only a miserable proof of his own folly—it is no proof at all that there is no other world which demands his concern.

But although what we think about another world is of no importance with respect to the existence of that world, yet it is surely of the first importance with regard to ourselves. It is of the first importance, I say, to ourselves, that we should believe that JESUS CHRIST lives, and that we also shall live after death, either in eternal happiness or misery ; for if we do not believe these great truths, we cease to be men, and degrade ourselves even below the condition of beasts ; we exercise upon ourselves the most atrocious cruelty, by plucking out our own eyes, and destroying our best hope, the source alike of every virtuous energy, and of every holy consolation.

And here let me put you upon your guard against that terrible infection of principle, which, under the name of philosophy, is at this day begun to desolate the Christian world, by adopting the old impiety, which maintained, there is no resurrection of the dead. That such an infection prevails at this day, there can be

no doubt. That a disbelief in a future state of existence is gaining ground amongst us, there is too much reason to apprehend. That perhaps there never was a time, since the creation of mankind, when the great realities of the invisible world did so little affect human minds, as the present, I most sincerely wish could be proved not true.

What remedy then shall we apply against this baneful infection? What barrier shall we set against this desolating, this destructive persuasion, which, if once admitted into our minds, annihilates in an instance all the consolations of Christian hope and the exertions of Christian virtue? There is no barrier can be set; there is no remedy can be found, but in the grand, the miraculous event which distinguishes this day, I mean the resurrection of JESUS CHRIST from the dead. Let us then endeavour to confirm this event both in our wills and in our understandings by all possible means. Let us learn to believe it, and for this purpose, to delight in believing it, because until we delight in it, we shall not believe it. With this view, let us be careful to live good lives, to shun all sin, looking upwards to that risen God for the grace to do so, and thereby to please Him, because the more we look upwards to JESUS CHRIST with a desire to please Him; the more we shall be delighted with the view of His resurrection glory; and the more we taste of this delight, so much the more shall we be convinced of the truth, and be made sensible of the consolation of His blessed words, Because I live, ye shall live also.—AMEN.

THE THIRD COMMANDMENT.

Remember the Sabbath Day, to keep it holy, six days shalt thou labour and do all thy work, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath Day and hallowed it.

By this Commandment in a natural sense, which is that of the letter, we are forbidden to profane the day set apart for religious instruction and the celebration of the worship of our Creator.—In it we are not to do any work but to keep it holy, for it is the Sabbath of the Lord our God.

The word Sabbath in the original signifieth rest. By the Sabbath Day in a supreme sense, is represented the state of rest, into which the Lord entered, after He had accomplished the important

work of redemption. The six days of labour being significative of his opposition to, and combats against the infernal world, the seventh day, of his complete victory over them, and consequent attainment of rest; and because the Sabbath Day is representative of the rest thus attained by the redemption of mankind, and the glorification of the Lord's human natural principle, it was esteemed holiness itself, and we are commanded to remember the Sabbath Day, to keep it holy, for in six days the Lord made heaven and earth, the sea, and all that in them is, by which is meant that the Lord by his combats with, and victories over the infernal hosts during the six days of labour, brought the church (which at the period of his appearance in the world, was overcome with evils and falsehoods, and thus the medium of conjunction with the Lord would soon have been altogether destroyed, had not he in his love and pity redeemed mankind) into a state of order from its internal or first, even to its external or ultimate principles. By this commandment in a spiritual sense, is signified the reformation and regeneration of man by the Lord; by the six days of labour, man's combats against the flesh and its lusts, and at the same time against the evils and falsehood infused into his mind from the infernal world; and by the seventh day is signified his conjunction with the Lord, and consequent regeneration. That during the progressive work of regeneration, and while he passes through the various states by which that work is accomplished, man undergoes spiritual labour, is obvious, since he is born with a propensity to evils of every description, derived hereditarily from his parents, which propensity, if suffered to engross and direct the mind, brings those evils into outward practice, but when man, from reading the Word, or by any other means, becomes acquainted with his true state, sees the necessity of abstaining from the iniquities he has lately practised, and fully determines to amend his life; there arises a disagreement in his mind between good and evil, truth and falsehood, and the respective delights of each. After this disagreement a conflict ensues, which is called spiritual temptation, during which the truth and good from heaven, and the evil and false principles infused from hell, fight in man, and contend for dominion over him. The falses and evils from hell assault him, while the Lord by his Divine Truth and Good defends him, and if man (who is endowed with freedom of will by which he is enabled to act either in favour of the good or evil) co-operates with the Lord, then the infernal hosts are obliged to fly, he hath gained the victory—the evils of the external man are subdued, his lusts dispersed, and affections of good and truth are implanted in their stead—regeneration is

continued until he entereth into rest. Thus it is evident that man undergoes spiritual labour during the progress of regeneration which effects a thorough change in heart and life, will and affections, by the Holy Word and Power of God, and entereth into rest when this is accomplished; and this is meant by the six days in which we are to labour and do all our work, and the seventh day in which we are to rest.

We are commanded not to do any work, nor our son, nor our daughter, nor our man servant, our maid servant, &c. whereby we are taught that all the various affections, and principles of the mind will then be in a state of happiness and peace, for when man is regenerated, he is conjoined to the Lord, is free from solicitude, anxiety, and care, and is truly blessed. For in six days the Lord made heaven and earth, the sea and all that in them is, signifies that it is in consequence of the repeated combats and victories over the impure lusts, inordinate desires and evil propensities, that the internal and external man, from the highest to the lowest principles, are reformed and regenerated, and thus the Sabbath of rest, or state of security attained, wherefore the Lord blessed the seventh day and hallowed it.

TERTIAS.

THE CONTRAST.

THE doctrines of the New Jerusalem, our thrice happy and most glorious church, teach us the difference between the heavenly and sinful states, and how these states are formed in the inmost of the mind. If the sinful state be formed in the inmost of the mind, from that state as from a corrupt root, spring all things that are evil, polluted and false, and it is utterly impossible for the man in whom this state exists, to enter into the heavens of glory and participate in celestial delights. On the other hand if the HEAVENLY state be formed within the mind, the man in whom this state exists cannot enter into the infernal world, and experience its sorrows! we say *cannot* enter—it is morally and spiritually impossible, and perhaps no violence would be offered to truth if we were to say that no power, either Divine or human, could force the good man into the world of misery and darkness. Some might look upon this assertion as unwarrantable and unpardonable, and might be disposed to answer that Omnipotence could effect every thing. But to this we may reply that the work of Omnipotence is to do good and not *evil*; for in GOODNESS there is *power*, but in EVIL there is *weakness*: the power increases as the goodness becomes more pure; hence the lowest order of angelic beings is more powerful than man while in this world; the middle order, or

spiritual angels, more powerful than the lowest; and the highest; or celestial, more powerful than the spiritual. But in the **LORD JESUS CHRIST** from whom flow all celestial, spiritual, and natural things, is all power! He alone is Omnipotent; because he is the *perfect* and Immutable. The work of Omnipotence is to draw all to itself, and not to expel or cut asunder any thing from itself. Now the state of the good man is his *heaven* within him—the state of the evil man is his *hell* within him—wherever the former is there is *heaven*, wherever the latter is, there is *hell*; and before Omnipotent power could thrust the good man into hell and its miseries, it would be necessary to change the good that is in him into evil, and the truth into falsehood and thus make the man from an angel into a devil; this the Divine Being cannot do, because it is contrary to the very nature and perfection of his attributes;—his power being, in its exercise, the most tender mercy and unbounded love to all the families of the human race. How sweet do the minutes roll away while contemplating the bright glories of another and better world! while thus employed, *time* is lost sight of in the felicity of state; and the mortifying cares of the world in the bliss of angelic communion! yet, alas! how few are disposed to rise above their hereditary evils, and above that spirit of worldly-mindedness, in which they are too prone to dwell, in order to taste the sweets of the angelic state and life! and yet to him there can be no real happiness in whom this heavenly state is neither formed nor forming. Our religion, though pure in itself, has done nothing for us, if it has not formed the Image and Likeness of God in the soul. The Image of God, is the *Divine Wisdom* in the understanding, enlightening every faculty thereof and guiding in the way of peace—The likeness of God, is the *Divine Love* in the WILL, warming and blessing every affection with angelic desires, and conjoining us with the Lord. *Wisdom* is no other than the image of Love; for Love shows itself, and is seen and known in *wisdom*, and forasmuch as it is therein seen and known, Wisdom is its Image; for Love is the essence of life, and Wisdom is the existence of life from it. There can be no doubt but that the Likeness and Image of God must appear conspicuously with the angels; for love must shine forth from within in their faces, and Wisdom in their beauty, consequently *beauty* is the form of their love. Now only reverse this picture and apply it to the infernal world and its inhabitants, and the contrast will appear striking. Instead of the Image and Likeness of God which are love and wisdom being inscribed upon their souls, they have the monstrous image and likeness of the *Devil and Satan*; by the *Devil* we mean all *evil* in the complex, and by *Satan* all

falsehood ; the former referring to the polluted state of the Will, and the latter to the darkness of the Understanding. Their *love* is consequently diabolical and filthy—this love shines forth from within in their faces ; and *insanity* in their deformity ; consequently DEFORMITY is the FORM of their love. Reader ! think upon this Contrast, and prepare thy soul for heavenly joy ! for all things in the world of nature conspire to teach, that *here* we have no continuing city ; and all things delivered to us in the Volume of Truth, proclaim the delightful intelligence, that there is a *rest* for the people of God.

GULIELMUS.

To the Editors of the New Jerusalem Magazine.

[I trust the reader will pardon me, that, in order to prevent misrepresentations or mistakes, I have entered in this paper more fully into a personal defence, than I had at first intended.]

GENTLEMEN,

PERHAPS there could not be found a more ingenious mode of raising a prejudice against a man, than that which the Editors of the Intellectual Repository have practised in reference to myself. They assume that they are perfectly well acquainted with my sentiments upon many important points connected with the New Doctrines ; they lay open my "favorite notions" with all the confidence and minuteness of intimacy, and then contrasting these notions with the declarations of Swedenborg, they call upon their readers to pass the sentence of my condemnation. But if I may be permitted to question the authority thus assumed, I would say that these notions, so palmed upon me, are no favorites of mine. They are pure inventions ! Phantasies, if you please, raised up in order to be annihilated by the authority of Swedenborg. It is an easy thing to say of a man, that he makes light of blasphemy, murder, adultery and false witness, and then to appeal to the commandments of God as justifying his condemnation ; and it is just as easy, and as equitable to attribute an execrable heresy to me, and then to point to the passage in Swedenborg which answers in every respect to the imputed offence. I do not affirm that the Editors have knowingly made a false accusation ; but surely it became them, before they gave publicity to charges of so serious a character, *to learn from me* whether or not I held opinions in such direct contradiction to the views of Swedenborg, and equally opposed, as I conceive, to reason itself. Had they been *personally* strangers to me, I should have received such a proof of a heavenly spirit, as I would receive an angel ; but I was personally well known to them. *Two*, out of the *three*, had on many occasions expressed themselves in terms of friendship and

regard ; they were bound therefore by the friendship they professed, if by no higher motive, to ascertain from my own lips whether these heretical opinions were mine, before they suffered their friend to be calumniated. Had they come to me, and asked me, whether it were a "favorite notion" of mine, "that there is no distinction of principles in the Divine Nature—nothing but simple oneness, or simple identity," I should have replied to them in such like words as these :—"I will endeavour, gentlemen, so to answer your question, that there shall be no doubt upon your minds as to my true opinion ; although I must confess, I am somewhat at a loss, in the way your question is put, to know exactly what you mean. I do not know what you mean by "*Principles*," and am therefore at a loss to determine what you mean by "*a distinction of Principles*." I should be puzzled also to know what you mean by the "*Divine Nature*," but that I am pretty well used to your habitual vagueness and impropriety of expression even upon theological and philosophical subjects, and that I also know you to be well pleased when you can meet with an "expletive" which imparts no "definite" meaning, and still better perhaps when it gives no meaning at all. But passing by these, to me, words without a meaning, I will reply at once to your enquiry as to the Divine Identity. So far from believing that there is an absence of all perfection in the DIVINE ESSE or JEHOVAH, which would seem to be implied in the words, *simple identity*, I believe that he is the fulness of all perfection, and I am brought to this conclusion, from considering the constitution of created Beings. Man is a form, conscious in will and thought, by his reception of the Divine Life ; in other words, he is a "being," and not a "thing," in the common acceptation of the word "thing ;" I therefore conclude that the Divine Life, which gives that *human consciousness* must be ESSENTIAL MAN. In like manner because humanity is comprised and exhibited in the love of the will and the wisdom of the understanding, my conclusion is, that He from whom they are perpetually derived must be the Essential Love and the Essential Wisdom. What the Essential Love and Wisdom is *in Itself*, no finite mind can, as I conceive, comprehend, for it is Infinite. In man I perceive that they are distinct and even separated, and that the progress of his regeneration is the progress towards conjunction of his will and understanding, which are never wholly ONE. My conclusion therefore again is that where there is no imperfect reception, love and wisdom are not *two* but *one* ; one, not by the absence of that perfection which comes within the sphere of human thought, but by the fulness of that perfection which surpasses the most elevated thoughts even of the highest angels.

I cannot say of this Infinite Perfection that it is "infinitely many nor infinitely all," because the idea of infinitely many is limited, and even that of infinitely all, though indeed unlimited, is derived from the limited objects of the universe. Between those limited objects of the universe, and the infinity of God there is no parallelism, nor relationship whatever. His infinity has nothing in common with the extension of space, nor with the duration of time; nor yet with changes of state in the love of the will, and the wisdom of the understanding; all these being produced by the imperfect reaction of the finite to the Infinite; but he is the fullness of Infinite perfection, because He is perfect Oneness, unchangeable, indivisible; and if it is permitted us to say of the infinities, which we acknowledge must be in Him, that they are *distinctly one*, we must at the same time bear in mind that the reason which Swedenborg gives for saying that they are "*distinctly one is, because they may be distinguished in thought but not in act.*"* So distinguished in thought, there are indeed three infinite and uncreated degrees of altitude in the Lord, because there are three finite degrees of altitude in the subjects of his life. Whether you agree with me in this view, I do not presume to say, but at all events, I trust, gentlemen, I have answered you so far satisfactorily, that you no longer imagine me to be so gross a naturalist as to suppose JEHOVAH to be a simple substance, such as some philosophers, in their dreams, call the inmost principle of nature, and not the Essential Being, from whose fullness of perfection we derive all our finite love and wisdom, and the determination of that love and wisdom to use. Further than this I find it impossible to go; human thoughts and human words are wholly inadequate to such a subject. The finite has no capacity for the comprehension of the Infinite; it knows that the Infinite Is, but not *what* the Infinite is; in Himself He is not an object whom we can know, approach and love. He must be *finite in idea*, and so finite, He can be known, approached and loved as the LORD JESUS CHRIST, the only God of heaven and earth."

Such would have been my declaration of faith, had the Editors of the Intellectual Repository preferred the information I could have given them to the crude suppositions which they have fashioned for themselves. True it is that had they adopted this mode, the field for abuse would have been circumscribed indeed! For they would have found, when they really knew and understood my sentiments, that I was neither a *Gnostic* or *Phantasiast*, an *Idealist*, a *Pantheist*, nor yet an *Atheist*, but that I worshipped the LORD JESUS CHRIST, because He is JEHOVAH, or the INFINITE

Esses *suited*, and *therefore* to be approached in worship. Nor do I think they would have regretted that, by such information, they had lost the opportunity of excommunicating a member. What was lost in the display of power would have been amply compensated by the truth of the statement, and still more by that Christian spirit, which would sooner ten thousand times suffer an injury than wantonly inflict one. They would then have been convinced that I am no *Phantasiast*, for they would have heard me express my belief that the Lord's appearance upon earth, with all the circumstances accompanying it, from His conception, and birth, the miracles which He wrought,* and the truths which He uttered, to His crucifixion,† His death, His resurrection; and ascension, were *most real effects* from a divinely spiritual cause. That they were phantasies, or illusions, most distinctly I deny. As they were in nature, they partook of the constitution of nature, and were effects; and they were *real effects* which *represented*, because they corresponded to, the state of the church in man. I feel that already I am trespassing on these pages, and have still much ground to go over, or I would beg to enlarge on this most important doctrine, upon which so many words have at various times been wasted by the Editors of the Intellectual Repository, only to wrap it up more securely in a maze of mystery and confusion. Allow me then briefly to assure you, that I am neither an *Idealist* on the one hand, nor a *Naturalist* or *Materialist* on the other; but that I am, what Swedenborg has taught me to be, a *SPIRITUALIST*. I believe what his works alone rationally unfold to me, that all nature is an *effect*, having a *spiritual cause*—that every natural object is created *through* man, and therefore has its mediatory cause in man—that it is a fallacy of the senses, which tells us that influx is physical, or from the outward forms of nature, since those outward forms are effects having their origin in spiritual states.

As to the charge that I am, among my other offences, a *Pantheist*, it may be sufficient to say, that nothing can be further or more directly contrary to my views than the insane phantasy, that man partakes of the infinite perfection of his Maker. Dull indeed must that mind be which could perceptively acknowledge that between the Infinite and the finite there is no parallelism, or relationship, and yet could suppose that the one was in some unaccountable way, infused into the other.

Lastly, that I may conclude the catalogue of my heresies, my answer to the insinuation of atheism is, that I worship the Lord JESUS CHRIST alone, because He is the manifested JEHOVAH; en-

* A. C. n. 9066.

† A. C. n. 9942.

deavouring to fulfil the duties which He enjoins, and to make known his Second Coming in the Power and Glory of His Holy Word.

Upon turning over the pages of the Intellectual Repository which contained the observations of the Editors on my attempt to give a clearer and more consistent version of the A. C. my first impression was that they were about to grapple manfully with the question; that they would not leave a passage unexamined on which my conclusions were founded, that they would point out, in opposition to what I considered their obvious sense, their true meaning; and so enable their and your readers to arbitrate between us. I had adduced some few passages, though not a tithe of what might have been adduced, as I hope to shew hereafter, which imparted, not vague verbal shadows, but distinct conceptions of what the LORD's Divine Human Essence is, and means; shewing that it was produced by JEHOVAH's passing through the degrees of celestial and spiritual life in the heavens, and consequently appearing to every one there in the most exact accordance with his state: that in His mercy for the regeneration and salvation of man, He induced over this, which is called the former Human Essence, produced through heaven, another or natural Human Essence, which was by the glorification, or the putting off of the finite, in itself the same as before, namely the DIVINE ESSE, or JEHOVAH, but now received by the natural mind after a natural manner, and therefore approachable and comprehensible by the natural man. These, and much more, if there be any definite meaning in human expressions, I had supposed proved by the extracts which I had given; not indirectly by deduction from universal truths, but directly from the very words of the authority, to whose inspired writings I have gone to be enlightened on this sacred subject. It was not an unreasonable expectation then on my part, that in the investigation and elucidation of the truth, there would have been little room, and still less inclination, for personal invective. I cannot say that I was disappointed, though I was indeed surprised, to find that so far from entering fully into the question, their remarks were limited to two passages only; against which the principal charges were, that in the first, "states" had been substituted for "things"; and in the last, that "*de altero statu*" had been rendered "*concerning another state*" instead of "*concerning the second state*," that a passage had been designedly left out, and that in another part, by the inversion of the sentence, "the predicate had been turned into the subject, and the subject into the predicate." These appear, with an allusion only to my translation of the word, *naturale*, to be the substance

of the specific objections to which the Editors have confined themselves. Now these objections, as I shall presently shew, amount to nothing, either in themselves, or as affecting the doctrine of the LORD's Divine Human Essence; and yet it is fair to conclude, that in their zeal for what they conscientiously supposed to be the truth, they would not have been contented with an attack upon the outposts, if they could have made any impression upon the main body. No doubt they have done their best, and all therefore that remains, is to shew what they have omitted to do; and then to prove how little value there is in what they have attempted to do, when stript of the peculiar terms in which they have involved the subject. I have no desire to assume more than the Editors themselves are disposed to grant me. Their silence is an acknowledgment that they can give the passages, from which the following propositions are drawn, no other than what I conceive to be their obvious sense; and therefore I conclude that we agree on these points; 1st. That purely divine subjects, in order to be comprehended by the natural mind, must be expounded naturally, which is the reason why it is said of JEHOVAH that He has *eyes, ears, a countenance, and affections like man*.* 2nd. That in the Lord there are not only no ages, years, or months, but not even states;† and that when various states are attributed to him, it is because his one Divine Essence is *variously received* by man.‡ 3rd. That the LORD's Divine Love is distinguished into celestial Divine Love and spiritual, because His Divine Love is received in one way by a celestial and in another way by a spiritual man.§ 4th. That the LORD *appears* to every one according to the *state* of him who *receives*;§ and that though the states of the church, *which are of a lower kind*, are said to be from the LORD's natural and sensual Divine state (*Divinum naturale et sensuale*, which the Editors may, if they prefer it, translate the LORD's natural and sensual Divine Essence, since a Divine Essence is the manifested state of the DIVINE ESSE,) yet still we are not to suppose these states to be lower in the Lord, since in Him and his Divine Human Essence all is Infinite, but that the lower state is referable to men, who being sensual or natural see all things in Him after a sensual or natural manner.¶ 5th. That the Infinite existent Essence is *produced* through the GREATEST MAN, or heaven, and *therefore* the angels have no other perceptive idea of such Essence than as of a Divine Man, since that which is transient through heaven, as through the Greatest Man, brings along with it the image of heaven.**

* A. C. n. 2553. † A. C. n. 3998. ‡ A. C. n. 4206. § A. C. n. 3325.
 § A. C. n. 3235. ¶ A. C. n. 4713. ** A. C. n. 4687.

I have now arrived at that better feature of the production, which comprizes all that the Editors of the Intellectual Repository have thought it right to urge against my translations, and the inferences which I have drawn from them. For these observations I have to offer them, which I do in sincerity, my thanks. The specimens were their property, to deal with them as they pleased, so soon as they were made public, and they have not only exercised an undoubted right, but done me a great favor, in endeavouring by every fair means to guard others against what they conceive to be their mischievous tendency. I know how prone we are to blind ourselves to the weak parts of a case, which we have been long fostering and confirming. Convinced of this, if we are wise, we shall be thankful to others for attempting to do that for us which we are at times but little able, and even occasionally but little disposed, to do for ourselves. They have my thanks therefore for shewing me all that they can urge against them, and of enabling me to go over the passages in Swedenborg, on which my views are founded, with their comments in my hand. Though I had been long used to such attempts at explaining the doctrine of the Lord's Divine Human Essence as the Editors offer in the course of their observations; though I had seen the subject turned over and over again by one of the conductors, until by dint of ringing the changes upon words, the ear was familiarized to empty sounds, and the reason grew torpid for want of use, I was too anxious to try the value of my interpretation, whether it were base alloy or sterling metal, by the test which was thus presented to me, not to submit it to a rigid examination. The result of this examination is that the Editors of the Intellectual Repository have entirely mistaken the doctrine of the Lord, as revealed by Swedenborg; that they are teaching a doctrine which so far as it can be understood, or admits of explanation, is contradictory to sound reason; that upon spiritual subjects generally they have never yet been able to raise their minds above time and space, and that consequently their spiritual world is nothing else but purified nature.

Allow me then to give the result of my examination, by calling the attention of your readers, first, to the objection of the Editors in reference to what they are pleased to call the continual use, which I make of the word, *state*, "when nothing answering to it, either in words or in idea is contained in the original, merely because it is so efficacious in excluding the idea of every actually existing object." To this general accusation my reply is, that I have never applied the word, *state*, to the *time* and *space* of *nature* with its outwardly existing objects, but to spirit only, to which *time* and

space, and their conditions are not applicable. But descending from general assertions to particular facts, let them examine the passage which they have themselves cited along with the old translation, and they will find me saying,—whether right or wrong remains to be proved “that *natural forms* represent *spiritual states*,” and also that “natural forms are effects, which cannot appear as causes, still less as the causes of causes or principles, but receive their *forms* (accipiunt formas,) each according to its use in its respective place.” But it appears that I have inserted *states*, where I ought to have put *things*; for, in the opinion of the Editors, where Swedenborg uses *Celestia* and *Spiritualia*, he does not mean the condition of the will and of the understanding in respect to their love and wisdom, but actually *celestial* and *spiritual objects of the senses*. I would not have presumed so to scandalize the Editors of the Intellectual Repository, as to impute to them such sensual views of the heavenly doctrines; but they have relieved me from all difficulty on that head, by claiming and adopting them as their interpretation of Swedenborg. Before I shew them the direct authority of Swedenborg for introducing the word *states*, as the true meaning of the words, *Celestia*, *Spiritualia*, *Rationalia*, &c. I must take the liberty of informing them why I deem *states* preferable to *things*, which they would have retained as more expressive of the sense of the original. Had the word *thing*, in its ordinary acceptation, kept as close to its primitive *think*, as *res* does, in the meaning of Swedenborg, to its primitive *reor*, then indeed there could have been no objection to translate *Celestia*, *Spiritualia*, *Rationalia*, *Celestial Things*, *Spiritual Things*, and *Rational Things*, and even *Divina*, *Divine Things*; but it was precisely because I saw what gross mistakes had been made in the interpretation of these heavenly doctrines; because I had witnessed the unceasing exertions of men, not to elevate their minds into the pure atmosphere of spiritual truth, but to bring down even the highest truths to the dead level of nature with its time and space; men, who had no perception of “what Is” unless it be an object of their senses, and who could think of the Lord in no other way than as a “Divine Body,” filling every space throughout creation, and coenduring with his finite creatures through the interminable ages of time; therefore I thought it best to discard a term which leads to Naturalism, tends by its misapplication to corrupt the Doctrines of the New Church, and render the whole science of correspondences a mass of obscurity and confusion. “Quæso,” says the man by whom the Editors of the Intellectual Repository profess to be directed, “quæso ne confundas ideas tuas cum

tempore et spatio, quantum enim temporis et spatii in ideis cum sequentia legis, tantum non intelligis illa, nam Divinum non est in tempore et spatio :” “ *Let me beseech you, that you confound not your ideas with time and space, for just in proportion as there is any thing of time and space in your ideas when you read the following pages, you will not understand them, for the Divine Essence is not in time and space.** With this distinct injunction before their eyes, and notwithstanding that the whole tendency of his works is that, by unfolding the Word in its spiritual sense, and imparting to man the universal truths of heaven, his readers may be enabled to elevate their minds above the time, and space, and the outward objects of the literal sense, into the region of *states*, or those causes of outward objects which are in the will and understanding; and notwithstanding his frequent caution that they hold not the *body*, but the *mind* to be the *real man*, so enamoured, it appears, are the Editors of the Intellectual Repository, with outwardly existing objects, that they cannot think and speak of the spiritual world, but they are straightway plunged into the fallacious apperceptions of their senses, and there in the obscurity with which they are enveloped, attribute to the Lord Himself, **THE IMMUTABLE**, and **THE PERFECT**, all the changes of finite minds and natural bodies. And how do they proceed to make good their claim to the word *thing*, meaning the outwardly existing object, in preference to *state*? “Every school boy knows,” say the Editors of the Intellectual Repository, “that *thing* is often the best word to complete the construction in English where an adjective *absolute* is used in Latin.” Be it so: let us then at once try the effect of this rule upon a class of words which must be familiar to every reader of the works of Swedenborg. Let us take, for instance, the words *Divinum*, *Infinitem*, *Eternum*, *Cæleste*, *Spirituale* and *Rationale*, and following the instructions given us, let us affix the word *thing* to these absolute adjectives, because we are told that *thing* will “add nothing extrinsic to the idea of the original.” We then have, *the Divine thing*, *the Infinite thing*, *the Eternal thing*, *the Cælestial thing*, *the Spiritual thing*, and *the Rational thing*! But while we are by these means making Swedenborg intelligible to his readers, we are to bear in mind that these needful expletives are to signify outwardly existing objects, so that when we talk of *the Divine*, *the Infinite*, and *the Eternal thing*, we are to recollect that we mean by these expressions, a Divine, Infinite and Eternal outwardly existing object! There would be no end to the absurdities of

* D. L. W. n. 51.

such a mode of interpreting the Doctrines of the New Church, and I am as much surprized as concerned to find that men who are considered qualified to teach, and rightly considered, I have no doubt, upon some points, should, upon these, have read Swedenborg to so little purpose.

In their astonishment at my predilection for the "magic" word, *state*, the Editors of the Intellectual Repository say that they "looked anxiously to find in Swedenborg this definition of his own terms,"—"and that at last they found the following (A. C. n. 3234), *gravely adduced* as the Authority;" and then they give the passage from the Arcana relative to "Divinum cœleste, and Divinum spirituale." Now all this may be exceedingly clever, and, as a dextrous piece of sophistry, may serve to strengthen the cause which they are advocating: it has however one defect, which is, that it is not true. I neither *gravely*, nor *jocosely*, adduced the passage in number 3234 of the Arcana Cœlestia as my authority for substituting "*state*" or "*states*" for "*thing*" or "*things*." I did not conceive it necessary to adduce my authority, because I had not supposed it possible, previous to the paper of the Editors, that there were any persons who could have read the works of Swedenborg with attention; and not be aware that *res* and *status* were the same in signification, and that the latter, *status*, was in Swedenborg's judgment actually the only word which was applicable to spiritual subjects. I have several passages before me which declare that *res* and *status* are the same in meaning, and if you, Gentlemen, will permit me, I will give one of them both in the words of the original and in the received translation, that there may be no room for cavilling or mistake.

Apocalypsis Explicata, n. 847.

Original.

Et numerus ejus sexcenta sexaginta et sex, quod significet quod usque quale ejus sit ex omnibus falsis, et inde omnibus malis in complexu, constat ex significatione numeri, quod sit quale fidei separatæ a vita; et ex significatione sexcenta sexaginta sex, quod sint omnia falsa et inde omnia mala in complexu; quod is numerus illa significet, est quia sex significant omnia, ac predicantur de veris et inde bonis, ac in opposito sensu de falsis et inde malis; numerus enim ille est compositus ex numeris 2 et 3 in se ductis, ac numerus 2 predicatur de bonis, et in opposito sensu de malis, ac numerus 3 de veris ac in opposito sensu de falsis, ac numerus compositus simile significat cum numeris sim-

The received Translation.

And his number is six hundred and sixty six.—That hereby is signified, that still the quality thereof, is that of all falses, and all evils thence derived in the complex, appears from the signification of number, as denoting the quality of faith separated from life; and from the signification of six hundred and sixty six, as denoting all falses and all evils thence derived, in the complex. the reason why *these things* are signified by that number, is because six signifies *all*, and *are predicated of truths, and goods* thence derived, and in the opposite sense, of *falses, and evils* thence derived; for that number is composed of the numbers two and three multiplied into each other, the number two is predicated

plicibus, ex quibus compositus est; inde nunc est, quod sex significant omnia vera et inde omnia bona in complexu, ac in opposito sensu omnia falsa et inde mala in complexu; ut significantur omnia illa ad plenum, ideo triplicatur ille numerus, ac per triplicationem exsurgit 666, per triplicationem enim significatur prorsus ac plenum a principio ad finem, hic itaque quod prorsus nihil veri et boni supersit. Quod per omnem numerum in Verbo significatur *aliquid rei aut status*, et quod quale *ejus* determinetur per numeros qui apponuntur, videatur supra, n. 203, 429, 574, 841.

of goods, and in the opposite sense, of evils, and the number three is predicated of truths, and, in the opposite sense, of falses, and a compound number signifies the same with the simple numbers of which it is compounded: hence then it is that six signify all truths, and all goods thence derived in the complex, and in the opposite sense, all falses, and all evils thence derived in the complex; in order that they may be all signified to the full, that number is tripled, and by triplication ariseth the number 666; for by what is threefold or triple, is signified altogether, and what is full from beginning to end, in this case therefore denoting, that altogether nothing of truth and good remained. That by every number in the Word, is signified *something of thing or state*, and that the quality thereof is determined by the numbers which are affixed, may be seen above, n. 203, 429, 574, 841.

The passage which instructs me that *state* is precisely the best word to use, wherever the subject relates, not to time and space, and the objects of the senses, but to the affections and thoughts, is the following, and this I shall give in the words of the original, and as there is no important difference, with my own translation.

ARCANA CŒLESTIA, n. 4850.

Original.

Multiplicati dies, quod significet status mutationem, constat ex significatione multiplicari *dies*, quod sit mutari *status*; *dies* enim seu tempus in sensu interno est *status*; n. 23, 487, 488, 893, 2788, 3462, 3785, et multiplicari cum prædicatur de diebus seu temporibus est mutari; quod sit status mutatio quæ significatur, patet enim a sequentibus; multiplicari dicitur, quia involvit mutationem status quoad vera, nam multiplicari prædicatur de veris, n. 43, 55, 913, 983, 2846, 2847. Quia toties dicitur status, et quoque mutatio status, et pauci sciunt quid status, et mutatio ejus, dicendum quid sit; de interioribus hominis, nempe ejus affectionibus, et inde cogitationibus, non prædicari potest tempus et temporis processus, nec spatium et spatii extensio, quia non in tempore nec in loco sunt, tametsi apparet coram sensibus in mundo, quod sint, sed in interioribus sunt quæ tempori et loco

Translation.

"The days were multiplied"—that these words signify a change of *state*, results from the signification of *days* being multiplied, which is, *states* being changed. For a *day* or *time* is, in the internal sense, *state*; n. 23, 487, 488, 893, 2788, 3785, and to be multiplied, when predicated of days or times, is to be changed. It will appear also, from what follows, that it is a change of state which is signified. The term multiply is used, because it denotes a change of state as to truths, for to be multiplied is predicated of truths. n. 43, 55, 913, 983, 2846, 2847. Because the word *state* is so often used, and also change of state, and few know what state and change of state mean, an explanation shall be given. Of man's interiors, namely, of the *affections*, and of the *thoughts* which are derived from them, neither *time*, nor the *progression of time*; neither *space* nor the *extension of space* can be predi-

correspondent, hæc, quæ correspondent, non aliter vocari possunt quam status, non enim alia vox, per quam correspondentia illa exprimitur, datur.

cated, because they are not in time, nor in place, although it appears before the senses in the world as if they were; but they (namely, the affections and thoughts), are in the interiors of man which correspond to time and place; these, which correspond can be called by no other name but states, for there is no other word by which those correspondences can be expressed.

Lastly, the following passage, among thousands which might be adduced, will prove that *Cœlestia* and *Spiritualia* do not mean *celestial* and *spiritual objects of the senses*, but *states of the will* and of *the understanding*.

ARCANA CŒLESTIA, n. 4515.

Original.

Ad Schimeon et Levi, quod significat representativum spiritualium et cœlestium, constat a representatione Schimeonis, quod sit fides, at in opposito sensu falsum, et a representatione Levi quod sit amor, at in opposito sensu malum, de quibus supra, n: 4497, 4502, 4503, hic ideo representationum spiritualia et cœlestium, ex causa illa quæ fidei sunt vocantur *spiritualia* et quæ amoris *cœlestia*.

The received Translation.

"To Simeon and Levi"—that hereby is signified the representative of things spiritual and celestial, appears from the representation of Simeon, as denoting faith, but in the opposite sense the false; and from the representation of Levi, as denoting love, but in the opposite sense, evil, see n. 4497, 4502, 4503, in the present case therefore the representative of things spiritual and celestial, by reason that *the things of faith are what are called spiritual, and the things of love are what are called celestial*

Specimen of an improved Translation of the above passage.

"To Simeon and Levi"—That Simeon and Levi signify a representative of Spiritual and Celestial states, results from the representation of Simeon being faith, but in the opposite sense, falsehood, and from the representation of Levi being love, but in the opposite sense, evil. In this passage therefore they are the representative of spiritual and celestial states, *and that because states of faith are called spiritual states, and states of love celestial.*

CHAS. AUGUSTUS TULK.

[From the length of this paper, the continuation will be given in our next number.]

Miscellanea.

DIALOGUES BETWEEN A MOTHER AND HER SON, &c.

[Continued from page 123.]

Mother. Well my son, are you prepared to accompany me to your uncles again, for a few weeks? I think a change of air will be of service to myself, as I have not been quite well, for a few days past.

Son. I shall be happy to attend my dear mother, and should be still more so, did I not fear that some other reason for our journey existed, than the one assigned by you, for I have just been informed, that the life of my dear Friendly is despaired of.

Mother. He is ill, very ill, but many persons have recovered, even when apparently dead, at the turn of this cruel disorder: but he is in the hand of his heavenly Father; let us endeavour to trust that his care will be over him, either for life, or death; come, my dear, wipe away your tears, the chaise is at the door, and I am waiting for you. You must not thus anticipate sorrow, but embrace the present opportunity offered you, of surveying the beauties of creation, so conspicuous at this season of the year in particular: it is a delightful morning, and all nature appears to be refreshed and revived, by the soft rain which fell last evening: the lowing of the cattle, and the bleating of the sheep, and lambs, seem as though they were offering up their united voices, in grateful thanksgivings to the universal Parent of all, for the cheering effects of the salutary shower, that has refreshed their herbage, and afforded new supplies at the brook. Have I ever informed you, my Frederick, what rain corresponds to in the Word of God?

Son. You have not, but I shall be delighted to be informed.

Mother. Our heavenly Father declares therein, that his doctrines shall drop as the rain, and that his word shall distil as the dew, that He will come down as the rain upon the grass of the meadows. Thus the Lord is graciously pleased to hold forth, and to clothe his divine instructions to our finite minds, with, and by, objects most familiar to us, and by which, in the present instance, we may easily discover that by rain, is signified the doctrine and the Word of the Lord, which is here held forth under that figure, because, rain and water, correspond to truth in the Scripture, in like manner as fire corresponds to, or represents love.

Son. Dear mother, what new and wonderful beauties do you enable me daily to behold in the Scriptures, well might you tell me that the Word of God was a cabinet of rich jewels.

Mother. What you yet know my child, is only as a drop compared to the ocean, in comparison to the inexhaustible treasures contained in this fountain, and source of Infinite Love and Wisdom, which remain to be unfolded, through the divine assistance of our heavenly Father, by the divine light of the Holy Word.

Thirst we for wisdom, here it flows,
In all its radiant light,
In ev'ry page, in ev'ry line,
Full beaming to the sight.

PROUD.

The two correspondences which I have been enabled to open to you, are however, the leading ones of all the rest, they are as the first and the last of the whole, and you may rest assured, that if in possession of goodness and truth, or of love and faith, you will then be in the high road to the heavenly city, agreeable to the words of our own poet.

Whilst love makes us pure, truth holds out her hand,
To lead and conduct, to Canaan's land;
By love and truth guided, we joyfully rise,
And, Jesus adoring, press on to the skies.

IBID.

Son. As my dear mother some time back encouraged me to make my requests known to her, I take this opportunity of remarking, that I have several times been surprised at your mentioning the angels performing offices of heavenly love and use, one towards the other: surely angels are only employed in praise and prayer, what other employment can there be in heaven?

Mother. Your idea upon this subject is pretty general, my child, though it appears that a little rational reflection upon the nature of the divine love and divine wisdom would soon lead you to ideas more consistent with both, and which must never be separated: wherever the divine love is received it acts as a stream, continually flowing from its inexhaustible fountain, and continually returning again to its divine source; but it must, and will ever return by and through those channels, which accord with its own divine nature: and will not only be productive of glory to God, but also of peace upon earth, and good-will to man; and all who possess this heavenly treasure, will be continually employed, in some good and useful work, whereby he may glorify the Divine Giver, and do good in his station and calling amongst his fellow creatures, knowing, that all who have passed from death unto life, will love the brethren. Such is the nature of the divine Love, and such is the mind in which it dwells. Now unless this love of God, be thus brought forth into active use, it will become stagnant, and consequently unfruitful, and this will ever be the dreadful consequence of an indolent, useless, and unprofitable life; but by bringing this divine blessing into use, there is a continual revival, and increase of the heavenly treasure, and when we thus act, we are then within the line of divine order; even in this life; but how transcendently glorious must that be, which is exemplified in the holy lives of the blessed societies in the heavens! for we cannot suppose that those heavenly beings, when divested of the innumerable of earthly bodies, and all the infirmities arising from them, will be less active, less useful, and less affectionate to their fellow angels, than they had been to their fellow mortals. And if a life of continual devotion, and retirement, be deemed indolent and inactive in mortals, how much more so, in those angelic beings, who are divested of all human infirmities?

Son. But what can there possibly be in heaven for angels to do?

Mother. As the joys and felicities of heaven are innumerable, and unutterable, so are all the uses and good offices of its blessed inhabitants, the former flowing from the latter. I wish you ever to remember, that all pleasure flows from love as its parent, and is its only source; and according to the nature and kind of the love, such is the pleasure it yields: but unless such love is brought forth, and becometh useful, active, operative, and fruitful, it will yield no pleasure even in the bosoms of angels. Of course there must be some provision made for this love to act upon; our God is the God of order, as well as of love, and it cannot be supposed, that his kingdom of eternal glory and blessedness, can be destitute of government, and of order; far surpassing any thing the human mind is capable of conceiving in its present finite state, and if so, there are of course, innumerable offices to employ its blessed and intelligent inhabitants.

Ten thousand different works they find,
To fill with joy, the noble mind,
But none a burthen prove:
Whether they bow, at Jesu's feet,
In intercourse of friendship meet,
Their ev'ry work is love!

Now we believe, my dear child, that the predominate love, or that love which most prevails in us, during our life in the body, will remain in us to all eternity, which love, if pure and holy, will prove the source of all our felicity in the spiritual world; when it will not only be found to remain, but it will also be continually enlarged, that it may receive larger and increased portions of heavenly love, wisdom, and joy to all eternity! how highly then doth it behave us, that our love, in this lower world, should be of a divine nature? I remember a very particular and highly esteemed friend of my own, who possessed an uncommon portion of this

divine love, which manifested itself in all his actions, particularly in works of charity; and being a man of ample fortune, he had the power of bringing it forth into act. I recollect one instance amongst many, of his benevolence. A lady of my acquaintance, at whose house I was at the time on a visit, sent to this gentleman, Richard Hawskworth, Esq. to lend her three guineas, for the assistance of a very poor man, who was in an ill state of health, his wife just put to bed, and two of their children, ill with the small pox; in the midst of this complicated distress, the inhuman landlord had seized their goods, for one year's rent, amounting to five pounds: the servant returned with Mr. H's respects, desiring to know the poor man's name, and place of abode, which of course was sent; the day passed without our hearing any more of the business, but in the evening, my friend received a receipt for the rent, and in the morning upon going to show the receipt for rent, she was informed, that a large quantity of food and raiment had been sent them, as supposed, from the same beneficent hand, with an assurance of a fresh supply, whilst they stood in need of assistance: she was not at a loss to know from whence their help came, being well acquainted with the manner in which this godlike man performed his charities.

Son. What a charming man was this, mother, did you know him personally? he must have been universally beloved.

Mother. Yes, I was well acquainted with him, and can assure you, he was universally esteemed and beloved by all ranks and denominations of people. I remember several instances of his benevolence, but this may suffice to convey some idea to your mind, how it is, that all pleasure flows from love, as its parent. Now the love of this excellent man, was to release the wants, alleviate the distress, and the sickness of all those who were real objects of charity. I attended his funeral; the general grief exceeded any thing I ever saw before or since: well might a great poet amongst the people called Quakers, write thus of him, or upon his death:—

Such general grief, is seldom seen,
Sincere, on one lov'd subject, to attend,
All mourn for thee,
Both rich and poor,
Aged, and young,
Hawskworth deplore,
That know they have lost their friend.

Now you may perceive, my child, that the superior love of this friend, consisted in relieving the wants of the needy, and the afflicted; and was also brought forth into act, without which, it could not have been productive of the least delight, or pleasure; now as this love is to remain to all eternity, it will not afford either if it remains inactive: is it not therefore rational to think, that something correspondent will be provided in the spiritual world for the same affection to act upon? and that he who thus delighted in clothing the naked, will ever enjoy the same delight?

Son. But will there be any want of clothes or food in the other world?

Mother. You may depend upon it for a truth, my child, that the spiritual life has its hunger and thirst, and that it partakes of food, equally as the body does of natural food; and of which, much mention is made in the divine Word; and if this divine Word can be relied on, we shall likewise stand in need of raiment also; why else doth the Lord counsel us to buy of him, gold that we may be rich, and white raiment that the shame of our nakedness may not appear? He also promises to give us to eat of the tree of life, and of the hidden manna, and unto him that is a thirst, to drink of the water of life freely.

Son. Every thing appears as new to me, as if I had never read the Scriptures before, and I am continually filled with fresh wonder and astonishment!

Mother. You know my child, I have already taken pains to convince you, that bread, in the Word, signifies divine Good, and water Truth; now to eat and to drink, must be to partake, but all we shall receive in the spiritual world, will be of a spiritual nature, and suited to the states we shall then be in; consequently, our food and raiment, will all be spiritual; love and wisdom—knowledge and understanding will then nourish and support our lives, and all who had during their natural lives, from the pure principles of love and charity, administered to the wants of their brethren, will also experience delight, to administer those spiritual blessings, to all who are desirous to receive them; and agreeably to the word of Paul, *become ministering spirits to the heirs of salvation.*

Son. Will there be any need of this in heaven, where all will be in a state of perfect love and wisdom?

Mother. If none be to be saved, but such as die in states of perfect love and wisdom, what think you will become of the heathen part of the world, who know nothing of the Lord? and yet some of them, no doubt, live, according to the light they have received, in goodness of life, and discharged their several duties from the pure motives of love and charity, and yet at the same time, are destitute of all true knowledge and wisdom? such my child, stand in need of white raiment, which signifies genuine truths of wisdom, the same is specified by drinking of the water of life; now all who act from the principle of love, manifesting itself in good works, if destitute of divine truth all their lives, shall, and will after death, receive the same into their understandings, that it may unite itself with the good already in their will, agreeably with the Word of truth itself, viz: *unto him that hath, shall be given, and he shall have more abundantly*: nor can we suppose, angels who are said to be ministering spirits to heirs of salvation, can be idle upon such occasions, rather will it not be the delight of their lives, to instruct all, whether heathens, or of other denominations, in heavenly truths, and open and explain divine secrets to their astonished and delighted mind, and thereby fit and prepare them for a full participation of heavenly joys? we may also venture to suppose, that many in the christian world, who die in their youth, are as destitute of all true knowledge in heavenly things, as the heathens themselves, notwithstanding, they might have received virtuous instruction, may yet stand in need of some lessons of divine truths, before they can be capable of full association with angelic beings in the kingdom of heaven. May we not then believe, that some of those appointed as ministering spirits, will gladly receive and instruct all such, upon their entrance into the world of spirits? with what joy and thankfulness will their instruction be received? this is sweetly described by our own poet, On the Christians entrance into the World of Spirits.

What shall I do, or think, or say,
When by some angel's hand,
I'm led along the heav'nly way,
In that eternal land?

But oh! what wonders, strange and new,
Will meet my ravish'd eyes,
What scenes delightful, stand to view,
In those more happy skies!

What wonder, rapture, joy, and love,
Will all my soul prevade,
When in some paradise, I rove,
Or sit beneath the shade?

And when divine instructions flow,
From those angelic choirs,
When they shall teach my soul to know,
What now my soul desires.

How will rejoice, this heart of mine,
To hear the tale of love ;
While they with eloquence divine,
My ev'ry cloud remove !

Proud.

Son. This account of heaven, my dear mother, and of the heavenly angels, makes me long to become one of the blessed inhabitants above. What a pleasing idea you have exhibited of the future state of angels, but I do not hear any thing like it from our preachers.

Mother. Little indeed do you yet know, my child, and little is in my power to communicate upon this most divine subject ; but one thing I can venture to impress upon you, and which I intreat you ever to remember, if you hope to enter these heavenly mansions ; which is, that this heaven, or those heavenly tempers, and dispositions of love, must be formed in your spirit, before you quit the body, and also that you are every moment of your life, forming either a heaven, or a hell for your eternal abode ! I will also inform you, that if on your entrance into the world of spirits, you should be found destitute of this heavenly love in your heart, or will, and yet have as much truth as you may desire in your understanding, it will avail you nothing ! you will then stand in a direct opposite state to them, who were possessed of love ; and in consequence thereof, all the truths you now possess, will then be taken from you, and you will be considered as possessed of nothing, and from him that hath not shall be taken away, even that which he hath : let me therefore earnestly intreat you to pray daily to our heavenly Father, to afford you his divine assistance, and enable you to put away those evils and falses, which continually infect you, that by a continual obedience to his divine Commandments, and a steady perseverance, in the ways of repentance and regeneration, you may at length, in this present life, attain to the true knowledge and love of himself, and in the world to come, become a partaker of everlasting life.

Son. I can only reply to my dear mother, by joining in this prayer, and I trust, through divine assistance, to convince her, by the obedience of my future life, what grateful sensations my heart feels for her goodness.—A letter from my father, what does he say of my dear Friend ? I almost dread to be informed !

Mother. It is well for us at all times, and upon all occasions, to remember that passage in the Lord's Prayer, which directs us to say unto our heavenly Father, *thy will be done* : I do not intend to give you false hope, the dear child is still living, though there is but small room to hope for his recovery. Come, my dear, we will walk in the garden, a change of subject, and the fresh air will be of service to both.

[To be continued.]

MISSIONARY AND GENERAL CHURCH INTELLIGENCE.

AMERICA.

The "Journal of the proceedings of the Ninth General Convention of the receivers of the doctrines of the New Jerusalem in the United States, held at the Temple, in the city of Baltimore, on Thursday, Friday, and Saturday, the 7th 8th and 9th of June, 1827—71," is now before us. From this Journal we learn that the heavenly doctrines of the New Jerusalem, are extensively circulated through the United States. A list of 71 plates is given, in which are some receivers of the heavenly doctrines, and to each place is attached the name of an individual to whom any communication may be addressed. For the general information of our readers, we select from the list the following places, in which are societies, with the names of the gentlemen to whom any communications may be forwarded :—

MASSACHUSETTS.

Boston,
Bridgewater,
North Bridgewater,
Taunton,

Mr. Thomas Worcester, *Lic.*
Rev. Eleazar Smith.
Mr. Sidney Perkins.
Theophilus Parsons, Esq.

NEW YORK.

Baiting-hollow, Riverhead, *L. I.*
Danby,
New Hartford,
New York City,

Mr. Jonathan Horton.
Rev. Lewis Beers.
Mr. George Bigelow.
Rev. Charles I. Doughty.

PENNSYLVANIA.

Frankford,
Philadelphia,
Pike, Bradford County,
Southwark, Philadelphia,

Rev. Isaac C. Worrel.
Rev. M. M. Carl.
Rev. Lemuel C. Belding.
Rev. M. B. Roche.

MARYLAND.

Baltimore,

Rev. John Hargrove.

VIRGINIA.

Abingdon,
Wheeling,

Rev. Samuel H. Wills.
Rev. Richard H. Goe.

OHIO.

Cincinnati,
Steubenville,

Mr. Alexander Kimmont.
Mr. David Powell.

Our American brethren, have, it appears, devoted much time in considering the proper ordering of the Ministry, and have determined that it shall consist of three orders or degrees. The highest order is named "ordaining Ministers", the middle, "Priests and teaching Ministers", and the lowest, "Licentiates." The following gentlemen at present form the Ministry:—

ORDAINING MINISTERS.

Rev. John Hargrove, *Baltimore*,
Maskell M. Carl, *Philadelphia*,
Lewis Beers, *M. D. Danby, N. Y.*
Charles I. Doughty, *New York City*.
Holland Weeks, *Henderson, N. Y.*
Manning B. Roche, *Southwark, Philad.*

PRIESTS AND TEACHING MINISTERS.

Rev. Adam Hurdus, *Cincinnati Ohio*.
Richard H. Goe, *Wheeling, Va.*
Isaac C. Worrell, *Frankford, Pa.*
Nathaniel Holley, *Cincinnati, O.*
Thomas Newport, *Lebanon, O.*
Eleazar Smith, *Bridgewater, Mass.*
Lemuel C. Belding, *M. D. Pike, Pa.*

LICENTIATES.

Mr. Thomas Worcester, *Boston*.
Samuel Worcester.
Shas Ensign, *Worcester, Ohio*.
Samuel H. Wills, *Abingdon, Va.*
John Lister, *Frankford, Pa.*
Edwin A. Atlee, *M. D. Philadelphia*.
Adam Klinge, *Philadelphia*.
Jonathan Horton, *Riverhead, L. I.*
William Pitts, *Danby, N. Y.*
Thomas Newport, Jr. *Lebanon, O.*
Benjamin Essex, *Lynchburg, Va.*

The next General Convention will be held in the City of Boston, on the second Thursday in August, 1828—72.

MANCHESTER PRINTING SOCIETY.

The Twenty-sixth Report of the Society instituted in Manchester in the year 1782, for printing, publishing, and circulating the Theological writings of the Hon. Emanuel Swedenborg, has been printed, and distributed. The report contains no foreign intelligence nor any of a domestic kind that is unknown to our readers. The following extract from the report we think will be gratifying to our readers :—

“ At a late Meeting held by the Society, the Treasurer laid before them an account of all the Volumes, Pamphlets, Tracts, &c. which the Society have either printed or purchased, from the first commencement of the Institution, in 1782, up to June 24th, 1827. It was therefore thought that as the Society, in their late Report, had given a brief history of the origin of their Society, it might be satisfactory to the members of the New Church, to see the account published in their present Report. To afford that satisfaction, the Society have pleasure, in laying before them the following statement.

Out of the Society's Private Fund.

Arcana Cœlestia, in octavo.	{ Printed	9934	Volumes
	{ Purchased	572	
		— Total	10,506
Other Works by E. Swedenborg, in quarto, octavo & duodecimo	{ Printed	4750	
	{ Purchased	2251	
		— Total	7,001
Pamphlets by E. S.	Printed	2800	
	Purchased	2130	
		— Total	4,930
Works by the Rev. J. Clowes, in octavo and duodecimo	{ Printed		7,318
Pamphlets and single Sermons by Mr. Clowes	{ Printed	12615	
	{ Purchased	1784	
		— Total	14,399
			44,054

Out of the General Subscription Fund.

* Tracts by the Rev. J. Clowes.....	170,000
Pamphlets by ditto	3,500
Tracts by different Authors	25,000
Tracts extracted from the Works of E. S.	35,000
Reports, Hand Bills, Copies of Advertisements, Addresses, Paraphrases, Summaries of Faith, and Summaries of Religion	142,000

Since the publication of their last report, the Society have printed
 Sermons on the Parable of the Ten Virgins, and on several other important subjects of Christian Life and Doctrine, by the Rev. J. Clowes, price 9s. } COPIES. 500

The Society have now in the Press, new editions of the following works :

The Earths in the Universe . . . }
 On the Worship and Love of God } By E. S.

The Small Tract on Science, by the Rev. J. Clowes.”

According to the printed report, the Society has thirty-five Annual Subscribers, and from the Cash account we learn that the balance in the hands of the Treasurer, is £80. 17s. 4d.

Of these, 24,000 are the “Golden Wedding Ring, or Thoughts on Marriage.”

MEETINGS IN JUNE.

- 10th Visiting Committee, connected with the New Church, Waterloo Road, at the house of Mrs. Steed, No. 6, John Street, Corn-wall, Road: at half past five o'clock in the evening. Subject for consideration—"THE DIVINE PROVIDENCE."
- 12th Coffee Meeting at 15, Cross Street, Hatton Garden, at 6 o'clock in the evening.
- 19th Union Coffee Meeting at 15, Cross Street, Hatton Garden, at 6 o'clock in the evening.
- 26th Coffee Meeting at do.

VARIETIES.

HISTORICAL, PHILOSOPHICAL, SCIENTIFIC, AND LITERARY.

THE LUNGS.

Experiments which have been recently made to shew the connexion and mutual influence of respiration and circulation, prove that the blood which is impelled by the right ventricle of the heart, and carried to the lungs by the pulmonary artery, cannot cross the lungs for the purpose of returning by the pulmonary veins, except when the air-cells are exhausted by expiration. During inspiration, when the coils are distended, the passage of the blood is momentarily interrupted. This prolongs the contact of the air with the blood, and renders the absorption of oxygen by the latter more complete.

MONT BLANC.

M. Roger, an officer of engineers, in the service of the Swiss confederation, has lately taken means to ascertain with great exactness the height of Mont Blanc above the Lake of Geneva, and the height of the Lake of Geneva above the sea. The result of his measurements is, that the summit of Mont Blanc is nearly 4,435 metres, or about 14,542 English feet, above the Lake of Geneva; and that the Lake of Geneva is 367 metres, or about 1,233 English feet, above the sea; and, consequently, that Mont Blanc is 4,811 metres, or about 15,775 English feet, above the level of the sea.

ZOOLOGICAL SOCIETY.

The anniversary meeting of this Society, was held at 1 o'clock on Tuesday, April 29th, at the Rooms of the Horticultural Society in Regent Street; the Marquis of Landsdowne; Pre-

sident, in the chair. A numerous attendance of members took place, in consequence of the interest excited by the extraordinary progress of the institution during the last year, and the expectation that an arrangement would be made at the meeting, by which the attractions of the Gardens and Museum might be more generally extended to the public than hitherto. Many of the most zealous supporters of the establishment were present, and took an active part in the proceedings of the day. Among them were the Duke of Somerset—the Earls of Darnley and Carnarvon—Viscount Gage—Lords Auckland and Stanley—the Bishop of Bath and Wells—Sir Everard Home—Mr. B. Wall, M.P.—Mr. Croker, M.P.—Mr. C. Barclay, M.P.—the Presidents of the Royal and Geological Societies—Gen. Thornton—Capts. Yorke, R.N. and Sabine, R.A.—Messrs. Marsden, Colebrooke, Tooke, Hoblyn, Warre, Barnard, Pepys, D. Barton, Rev. Messrs. Stanley and Hope, Drs. Waring, Pacifico, Harwood, Barton, the Treasurer and Secretary, &c. &c.

After the usual routine business was concluded, a report from the Council was read by the active and able Secretary, giving a detailed account of the finances of the Society during the preceding year, and of the works completed and in progress at the Gardens in the Regent's Park. Upwards of two hundred living animals, most of them of interest and rare occurrence, were stated to be now on view in the

Gardens, exclusive of a considerable number of wild fowl and gallinaceous birds, which were preserved in the lake and islands in the Park, the use of which had been lately granted to the Society by the Commissioners of Woods and Forests. The number of members on the books was stated to exceed 800; and the Secretary announced, that since the commencement of the meeting, several additional names of candidates had been proposed: among them, those of the Duke of Wellington and the Earl of Harrowby. The report concluded, by recommending to the meeting a series of regulations, by which the amusements and advantages of the establishment might be opened to the public at a fixed price of admission, during certain days of the week; and at the same time the privileges of the members be secured as far as may be consistent with the interests of the Society. The report, which seemed to give universal satisfaction, was unanimously confirmed. The meeting then proceeded to the election of the council and officers for the ensuing year. *Lit. Gaz.*

FUNERAL CEREMONIES.

The funeral ceremonies of the *Serrera*, an African tribe, are singular. The corpse being seated, and richly attired, is thus addressed by a relation: "Why will you leave us? Have we not among us every thing that you could wish for? Who is the sorcerer, the enemy, who has destroyed you?" Another person, placed behind the corpse, civilly answers for it, that it merely desires to be buried. Exclamations of grief then commence; but as soon as the body is interred, joy succeeds; the persons present sing and dance, and the fête lasts for nine days.

LEAD MINES.

The working of the lead-mines on the Fever River, in the Missouri territory, belonging to the United States, is at present proceeding with great activity and success. The proprietors, in the true spirit of monopoly, have applied to Congress to increase the duty on the importation of foreign lead.

POETRY.

HYMN ON DEATH.

THROUGH ev'ry active busy scene,
That crowds upon the op'ning day;
Let pious thoughts still intervene,
Oh Lord! thy precepts to obey.

Since life is short, that life to mend,
Should daily prove our constant care,
That while our thoughts to heav'n ascend,
Our hearts may find their treasure there.

Then welcome death's appointed day,
That ends the swift career of time,
Cheerful the summons we obey,
In age advanc'd, or in our prime.

For death is life renew'd; no more
To feel anxiety and pain;
Those scenes with transport to explore,
That angels would describe in vain.

THE
NEW JERUSALEM MAGAZINE,
AND
Theological Inspector.

JULY, 1828.

To the Editors of the New Jerusalem Magazine.

[Concluded from page 199.]

FURTHER, Swedenborg, in the *Arcana Cœlestia*, n. 9104, says, “*distantiæ in altera vita sunt apparentiæ ex diversitate statuum vitæ* ;”, “Distances in the other life are appearances arising from diversity in the states of life ;” and in n. 6983 of the same work, “*Sunt duo, quæ naturæ propria sunt, quæ non dantur in cœlo, minus in Divino, nempe spatium et tempus ; quod illa non dentur in cœlo, sed quod loco illorum sint status, spatium status quoad esse, et tempus status quoad existere, videatur*, n. 2625, 3938 ; in Divino autem, quod supra cœlos est, adhuc minus est spatium et tempus, et ne quidem status, sed pro spatio est Infinitum, et pro tempore est Æternum ;” “There are two things proper to nature, which are not in heaven, still less in the Divine Essence, and these are space and time. There are no space and time in heaven, but instead of them, *state*, state as to esse being space, and state as to existere time ; as may be seen in numbers 2625, 3938. But in the Divine Essence above the heavens, there is not even state, and still less space and time, but for space, Infinity, and for time, Eternity.” In number 2625 of the *Arcana Cœlestia*, to which he refers in the above passage, he says, “*Bina sunt quæ dum homo vivit in mundo, apparent essentialia, quia sunt propria naturæ, nempe Spatium et Tempus, inde vivere in spatio et tempore, est vivere in mundo seu natura, at hæc bina nulla fiunt in altera vita ; apparent usque in mundo spirituum tanquam aliqua, ex causa, quia spiritus recentes a corpore ideam naturalium secum habent*, sed usque dein percipiunt, quod non spatium et tempus ibi sint, sed pro illis status, et quod spatiis et temporibus in natura,

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status in altera vita correspondeant, spatiis status quoad esse, et temporibus status quoad existere. Inde unicuique potest evidens esse, qualem ideam habere possit homo, dum in mundo seu natura est, de illis quæ sunt alterius vitæ, ac de pluribus arcanis fidei, quod non prius illis credere velit, quam per illa quæ sunt in mundo, imo *per sensuality capiat*; is enim non aliter autumare potest, quam si exueret ideam spatii et temporis, magis si ipsum spatium et tempus, quod prorsus nullus fieret, et sic quod ei nihil residuum foret, ex quo sentire et cogitare posset, nisi quoddam confusum incomprehensibile, *cum tamen prorsus contrarium est*; angelica vita talis est, quæ omnium sapientissima, et felicissima;”

“There are two things, which, while man is living in the world, appear to him to be *essential*, because they are proper to nature, and these are *space* and *time*; hence it is that to live in space and time is the same thing as to live in the world, or in nature: *but these two have no existence in the other life*, although they appear in the world of spirits *as if they were something*, and that because those spirits, who have recently passed from bodily life, bring along with them the idea of natural objects; but after that idea has passed away, they then perceive that they have *there neither space nor time*, but *states* instead, and that *states* in the other life correspond to the *spaces* and *times* in nature, *states* as to esse corresponding to *spaces*, and *states* as to existere to *times*. From this it may be evident to every one, what idea can be formed by man, while he is remaining in the world, or in nature, of those things which belong to the other life, and of many mysteries of faith, seeing that *he is not willing* to believe them before he is able to comprehend them by the conditions which belong to this world, and *even by the objects of his senses*. For such a person cannot but suppose that if he were to be stript of the idea of time and space, and still more of time and space themselves, he must entirely be reduced to nullity, so as to have nothing left by which either to feel, or think, but a certain confused state which is altogether incomprehensible. *But the fact is the very reverse of this*, for the angelic life is of this kind, and this life is of all, the wisest and most happy.” Lastly, in number 1274 of the *Arcana Cælestia*, he mentions it among the wonders of the other life, “quod spirituum et angelorum societates appareant inter se distinctæ quoad situm, tametsi loca it distantie in altera vita *nihil aliud sint quam status varietates*.” “The societies of spirits and angels appear distinct as to situation one among another, and yet places and distances in the other life are *nothing else but varieties of state*.”

I have been convinced for some time past, that the Editors of the

Intellectual Repository knew nothing of the *grounds* of Correspondency; that being unable to assign any reason for it, they knew it as an *art* only, and not as a *science*; but now it would seem from the tenor of their objections to the use of the word *state*, sanctioned by Swedenborg in express terms, as the only proper word, that they are unacquainted even with the *elements* of the art. Let the reader bear in mind, that I have used that "magic" word, as it is called, wherever I am authorised by Swedenborg to use it, in order to express a certain condition of the mind, whatever that condition might be, which corresponds to a certain determinate natural object. In this sense, and with this end, I should, for example, say, that the *state* of the understanding, which admits the light of heaven so as to perceive the *spiritual truths* of the Word of God, is represented by a *white horse*, and that such a *state* of the understanding and the outward object correspond together; but when the *state* of the understanding is such that it can see no truth except *materially*, and therefore fallaciously, that then it is represented by a *dead horse*; and that here also the state of the mind and the sensual object correspond together as a *cause* with *its effect*. Examples might be multiplied without end of this relationship by correspondency. The Holy Scripture from beginning to end is a mirror, which correspondently represents by natural images the *states* of the Lord's kingdom and church, and pre-eminently of the Lord Himself; and in the kingdoms of nature is to be found an exhaustless treasure-house of truths, involved in all natural forms, which, when beheld with a spiritual eye, direct the mind to those *interior states*, from which they have derived their existence, and with which they are in the most intimate connection. Now it appears from the observations of the Editors of the Intellectual Repository that they entertain a different view of Correspondences. They have not expressed themselves clearly upon this point, and it is possible I may have mistaken them. They will pardon me therefore, when I assure them that I would not willingly misrepresent them upon such a subject, and that I shall be most happy to find that I have misconceived their meaning. From their objections, however, to the use which I have made of the word *state*, and from certain tendencies towards materialism, which I have observed in their writings, I have been led to conclude, that, when they read of the whole natural world corresponding to the spiritual, and of its being an out-birth from it, they suppose Swedenborg to mean that there is a correspondence between the "outwardly existing objects" of the one world, and the "outwardly existing objects" of the other; that every natural mountain, for instance, has a

spiritual mountain, in some curious unintelligible way, inclosed within it, and to which it corresponds; every natural tree, a spiritual tree; and the natural atmospheres, certain spiritual atmospheres still more subtle than any which our chemistry has been able to detect. I said I should be most happy to find that I had misconceived their meaning, because, perhaps there never was a more unequivocal piece of absurdity among the mass which has been uttered by the worst enemies of the new Doctrines. *It has not the shadow of a foundation in all the Theological Works of Swedenborg*; but has sprung—for I know there are some, though I hope not the Editors of the Intellectual Repository, who entertain such irrational fancies—from the tinge of materialism which they have brought along with them from the old systems of their belief, and from the erroneous supposition that when Swedenborg speaks of “celestial and spiritual things,” he means, not *states* of the mind, but “celestial and spiritual objects of the senses!” By these means the doctrine of correspondences has been presented to the world by several of its advocates, like the ruin of some beautiful building, which we are called upon to admire for the admirable proportions and rich decorations of isolated parts, intermixed as it is with a confused heap of broken walls and pillars; and not because it is a consistent whole, fit for the habitation of a rational being. What can be conceived more inexplicable and confused than the hypothesis, that the correspondence of Swedenborg is the connection between *two orders of effects*, the one spiritual, and the other natural; that the time and space of the one world, where we are told there are no time and space, but state only, produce the time and space of the other; and what on the other hand can be clearer than the explanation given over and over again by the author, that correspondency is the relationship between the end, the cause and the effect, in the three discrete degrees which comprehend the states of the will, the states of the understanding, and the objects of sensation? If men choose to close their rational eyes, and then dream that celestial and spiritual *Things* mean celestial and spiritual objects of the senses; that these objects correspond to natural objects, and are inclosed within them, a world within a world, they debase spiritual truth, and by so doing become unable to distinguish *the non-real* from *the real*; and if they attempt to teach others the wisdom of correspondences, instead of presenting refreshing draughts of water to the lips of the spiritually thirsty, they do but cheat the traveller with the delusive appearance of an Oasis in their Egyptian desert; and the pure flowing river, with groves and gardens on its banks, proves, upon a near approach, to be nothing more than parched,

unfruitful sands. But such views are as unlike as possible the heavenly system comprised in the inspired works of Emanuel Swedenborg. That system, and if I may be allowed to offer my feeble testimony to its matchless excellence, *that system alone* rationally unfolds the order of creation from first to last in the ground of correspondences, and while it enriches man with the wisdom of angels, humbles him to the dust before the throne of his LORD and FATHER, his CREATOR, his REGENERATOR, and PRE-SERVER.

I might here shew by extracts from Swedenborg, of which I have made a considerable collection for the purpose of shewing, the *grounds* and *reason* of the science of correpondences, and I will venture to say, that when arranged and seen at one view, both the Principles and the practice will be intelligible and easy to an ordinary understanding. But this I must defer to another opportunity, and perhaps for obvious reasons to another mode of publication; my present object being, not to shew the perfect system which is to be found in the volumes of our author, but to clear it from the rubbish, with which it has been nearly buried.

The next objection to my translations, which I shall notice, is that "the term *Principle*, so often used in the translations of Swedenborg's *adjectives absolute*, is every where to be discarded." Close upon the heels of this objection, there follows this very candid admission, that "it may have been *introduced more than was necessary*," but then the Editors add, in order to qualify this admission, that "it frequently is the best expletive that can be employed, as *least limiting* the sense of the original, and introducing the *least* of any *positively different* idea." Now the Editors, in these admissions and assertions, have themselves furnished me with a most sufficient and conclusive reason why these "*adjectives absolute*" as they are called, ought never to have the expletive, *Principle*, affixed to them. The readers of his works in the translations surely want no "*positively different* idea" from that which the original would give, although that "Idea" be "the least different of any;" all that they require being the *same thoughts* conveyed in a *different language* and in a style which they are able to comprehend; and as for its "*least limiting* the sense of the original" most people have a greater respect for words which do give the true limits of the original expressions, than for those which convey a *positively different* sense, or, what is perhaps nearly as bad, no sense at all. This of itself is a sufficient reason for expunging the Word *Principle*. But I have a more serious charge against it, than that which is to be deduced from the admissions of the Editors. By adopting it on every occasion,

wherever a no-meaning is to be given, Swedenborg is made to talk, not the language of philosophy, but of "the market ;" his beautiful thoughts are in this way clothed in the diction of some fashionable novel, in which every thing is a *Principle*, from the proximate Principles, as they are called, of natural bodies, down to the mode of manufacturing a shoe. This loose, disjointed style, however fitted for discourses in which no very definite meaning is either expected, or required, is quite unsuited to the clear, precise and philosophic style of Swedenborg. With him *principium*, in relation to nature, means a *beginning*, but in relation to spirit, it means a *cause of causes*, or an *end*. Whenever then it is applied to nature, its proper translation is a *beginning*, but when applied to spirit, its proper translation is a *Principle*, meaning by *Principle*, a cause of causes, or an end, and in this sense alone should the word *Principle* be used in the translation of Swedenborg. But to talk of a "*sensual Principle*," as the translation of *Sensuale*, is about as correct as to talk of a square circle, and to the full as intelligible. The sensual state of the natural mind, the plane in which all sensuous images are presented, is an effect, and no more a *Principle*, as it appears to me, in any sense of the Word which admits of a rational definition, than it is the source of our thoughts and affections. But whether it be "a Divine *Principle*," or "a Corporeal *Principle*," "an Infinite *Principle*" or "a Finite *Principle*," "a Conjugal *Principle*" or "an Anti-conjugal *Principle*, is of little consequence in the opinion of the Editors, provided they have a word which sets no limits to the sense, or what I conjecture to be the same thing, a word which is intended to be a mere sound, signifying nothing. To me this congregation of *Principles* has always been an enigma, and I never could make out how, on the one hand, there could be an essential difference between a Divine *Principle*, and a corporeal *Principle*, seeing they both were *Principles*, nor how, on the other, they could be in the least alike, seeing that one principle was Divine, and the other Corporeal.

Where Christian Charity may happen to be wanting, there is a substitute in use among gentlemen, which contributes in no small measure to preserve the order and decency of social life, and even to lay in some instances a good foundation for a heavenly superstructure. Of this, the Editors, or, I should rather say, the Writer of the article in the Intellectual Repository could not have been aware, or he would never have imputed to me an act of *dishonesty*, from which every mind, even in the least receptive of spiritual good and truth, must recoil. He confidently affirms, that *in order* to induce my reader to imagine that there is not

any other Divine Human Essence now, than there was before the Incarnation, I have not only strangely mistranslated, but actually *mutilated* some of the passages I had chosen, leaving out parts which would prove my inferences to be untenable. This is a direct accusation, that I have been guilty of the most scandalous dishonesty; dishonesty, which the Editors will give me leave to say, I am as incapable of practising as the Writer of that article. But if this my explicit denial be not sufficient, there is still a reason, which this writer will be better able to appreciate, why I should not wilfully and corruptly have kept back a passage—which is in truth accessible to every one in possession of the work itself—for the sake of proving that there is no other Divine Human Essence *now* than there was before the Incarnation; and that reason is, *because such a proof would have been in direct opposition to my own belief. I am as thoroughly convinced as the Editors can be, that there is a Divine Human Essence now, which was not before the Incarnation;* and had they been as much masters of my sentiments as they pretend, and as I have no doubt they conceive themselves to be, they would possibly have put a more charitable and a truer construction upon the omission of a passage, calculated, according to their own declaration, to support a Doctrine, which is held by me, as firmly and as conscientiously as by themselves. Two results, of no slight importance, may flow from this. The Editors may learn in future not to direct their attack, where there is no antagonist; and the readers and receivers of the New Doctrines will be able to determine what confidence may be placed in a writer, whose zeal so far overleaps his discretion, that he talks, he knows not what, and condemns he knows not wherefore.

Having discovered, doubtless much to his satisfaction, my reason for the omission of a reference to a past number,* and of a portion of the number before me, which would have proved my inferences to be untenable, the Writer next proceeds to analyze the passage itself. In this task he has not proceeded far before he has the good fortune to hit a blot. A fault is at last really detected, and he cannot be happier to point it out, than I am to acknowledge it. He says truly; *de altero statu*, should, in this

* It is curious enough that this writer, who is not scrupulous in attributing sinister motives to me, for the omission, which he calls a suppression, of the reference to n. 10057, should himself have done precisely the same thing in the very same extract. He too has omitted, or, what he would call *suppressed* were the case mine, instead of his own, the references to four passages, one of them of great importance to me, though not to him, namely, numbers 9908, 9966, 9814, and 10064; so much easier is it to detect faults, and impute motives to others, than to become infallible ourselves.

passage, have been translated, *concerning the second state*, and not *concerning another state*, of the LORD's Glorification. But admitting this freely, and thanking him for the correction, the question of the LORD's Glorification is not at all affected by it. What that Glorification means in no-wise depends upon the translation of *de altero statu*, but upon a clear and comprehensive view of the LORD's Divine Human Essence in the heavens, and His Divine Human Essence after the Incarnation; what changes were effected by that Incarnation, and in whom; it depends also upon the powers which the mind may possess of connecting these truths so as to form them into a consistent whole, and above all upon its capacity for obeying the injunction of Swedenborg to think of the Divine Essence, abstractedly from the conditions of time and space. Of this last, the Writer of the article in the Intellectual Repository appears to me to be utterly incapable. His views of the LORD and of His Glorification are all gross and sensual. Does he speak of the LORD *above* the heavens? it is plain to see that his thoughts are running upon a certain space, which he calls heaven, in an expanse above which the Lord has his habitation; and that He is *in* heaven by means of certain Rays which convey down the Divine Love and Wisdom to the angels in the region beneath. He speaks of the Lord as actually existing *in time*, as that He was before such a time in such a state, and that after such a time he was in another, or in other words, that He was yesterday, and will be to-morrow, which is tantamount to maintaining that He creates Himself from day to day. With opinions such as these I have nothing in common. They present only another form of that darkness in the earth, at which the angels are said to lament, when, from defect of heavenly light, "men seize upon fallacies and confirm them," and this they do because "they see all things *from effects*, and *nothing from causes*, and so seeing, every thing is fallacious; thus, errors in continued succession may be so multiplied, that at length falsities of an enormous kind are pronounced truths." It is certain that upon the Lord's Glorification, our views, even in reading the same passages, are as different as light from darkness; all therefore that remains for me is to give what I hold to be the true explanation of the number, which the Editors have selected for their comments, and then to give a succinct view of the whole doctrine, both as respects the Lord's Divine Human Essence before the Incarnation, and His Divine Human Essence since.

Swedenborg declares in the passage before us, that there is "a *reciprocal union* of the Divine Good and the Divine Truth," but then it is not in the Lord Jehovah, for in Him they are one and

the same, "the Divine Truth being the Divine Good, *appearing as the Divine Truth in heaven*, or before the angels;"* but the union, or act of uniting here spoken of, is declared to be "*in the superior heavens*." Now Aaron represents, we are told, the Divine Good of the Lord in the Celestial kingdom, and His garments, the Divine Truth in his spiritual kingdom adjoined to the celestial, and the act of sprinkling the oil both upon Aaron and his garments, represented the *reciprocal union of the Divine Good and the Divine Truth in the superior heavens*. The reason which is assigned by the author, why this act of sprinkling the oil upon Aaron and his garment, represents the Lord's Divine Human Essence is this; that the passage of which he is giving the spiritual explanation, as well as those which follow, "treat," he says, "of the Divine Essence of the Lord in the heavens, and of His union with the angels," which he explains as identical with the second state of the Lord's glorification; "*ita de altero statu Glorificationis Humani Domini*; thus respecting the second state of the glorification of the Lord's Human Essence." Indeed, what else can the Glorification of the Human Essence be, but the union of the Divine Good and the Divine Truth, which though essentially ONE and IMMUTABLE, admit of reciprocal union, both in the LORD's kingdom in the Heavens, and in his Church on earth. And this view which is given of the doctrine is still further confirmed by the passage which I had omitted; for it is there said, that "*in the heavens* no other Divine Essence is acknowledged and worshipped but the LORD as to the Divine Human Essence," and His Divine Human Essence is represented by the sprinkling of oil upon Aaron and his garments, because such sprinkling represents the union of the Divine Good and the Divine Truth in the superior heavens. Again, the reason which is afterwards given for the Divine Human Essence being necessary in order to effect a conjunction between the Divine Esse, or the Lord Jehovah, such as He is in Himself, and His creatures, is because the Divine Esse, not being an object of the thought, is incomprehensible. The conclusion therefore is, that the Divine Human Essence is an object of the thought, and therefore to be comprehended; it must consequently either be essentially different from the Divine Esse, which is declared to be incompre-

* A. C. n. 3704. Quia omnia et singula in cælo, et omnia et singula apud hominem, imo in universa natura, se referunt ad bonum et verum, ideo quoque Divinum Domini distinguitur in Divinum Bonum et Divinum Verum, et Divinum Bonum Domini vocatur Pater, et Divinum Verum, Filius; sed Divinum Domini non est nisi quæ Bonum, imo ipsum Bonum, et Divinum Verum est Divinum Bonum ita apparens in cælo, seu coram Angelis.

hensible, or else it must be, what Swedenborg declares it to be, no other than the Divine Esse, appearing to every one according to his state of reception, Celestial to the celestial, Spiritual to the spiritual, and to man in his natural state as the Lord Jesus Christ; but then in every state acknowledged to be in Himself, Divine, Infinite and Eternal. And here I beg to express my agreement with the Editors,—and I do it with the greater pleasure, because, unfortunately, it is not often we agree,—that there is the widest distinction between the LORD's *Divine Human Essence*, and *the state of reception* of the Divine Good and Truth in the angels. Their state is *in itself finite* and *imperfect*, whereas the Divine Human Essence is *in itself Infinite* and *Perfect*, but modified by their states of reception so as to be comprehended.

Swedenborg has said in the number under consideration, “Ex his nunc patet quod Divinum in Coelis sit Divinum Humanum Domini,” and this the Writer of the article in the Repository thinks cannot be correctly translated, unless the order of the original words themselves be preserved, not being aware, as it should seem, that the idioms of the two languages require a directly opposite arrangement, and this is proved beyond a doubt by the chain of reasoning to which the above sentence is the summary conclusion. The Human Essence glorified, is the Divine Human Essence, and this is declared to be identical with the LORD's Divine Essence in the heavens, and his union with the angels. That this is the true meaning is further proved by many a passage where the same thought is preserved, but expressed in somewhat different words, as this in number 10442 of the Arcana Coelestia; “Recordare Abrahami, Jischaki, et Israelis, servorum tuorum, quod significet, propter coelum et ecclesiam; constat ex significatione Abrahami, Jischaki et Israelis, quod sit Dominus quoad Divinum Humanum, ita quoad Divinum ipsius in caelo et Ecclesia. Remember Abraham, Isaac, and Israel thy servants, signifies (that mercy may be shewn to them) for the sake of heaven and the church. This results from Abraham, Isaac, and Israel signifying the LORD *as to the Divine Human Essence, thus as to His Divine Essence in heaven and in the church:*” which shews in terms as plain as can be used, that the LORD's Divine Human Essence is His Divine Essence in heaven, and in the Church.

I will now endeavour to give, in as clear a form as I am able, what I have learnt from Swedenborg of the Divine Human Essence before the Incarnation, and the Divine Human Essence since, and the meaning of the LORD's Glorification. First of all,

I learn that before the Incarnation, the Lord's Divine Human Essence was the Divine Essence in the heavens, or perceived, and therefore received in the conscious life of the angels; and further, that so long as the church remained in its integrity, and could communicate with the heavens, the Lord was present with man *by the medium* of the angels. This was the Divine Human Essence before the Coming of the Lord, which in respect to the church in man was *mediate*, and not as afterwards, *immediate*. I next learn that when the Lord came into nature, He *descended* as the Divine Truth; and here, that we may not plunge into the shocking error of attributing *space* to the Lord, I am disposed to pause a little upon the meaning of the word, *descended*. If I could, without presuming, call upon the Writer of the article in the Intellectual Repository, to explain to the readers, what he means by the Lord's *descending*, thinking as he does of the Divine Essence from space and time, he would most probably tell them, that to *descend* means to come down from His region above the heavens, or in other words, to *change His place*. This would be a fallacious interpretation of the Lord's *descent*, because it is derived from those changes of natural bodies in space which are exhibited on the theatre of nature. But from Swedenborg a different lesson may be learnt, a lesson of spiritual and interior wisdom. The *apparent* descent of the Lord is the *actual* change of the human mind, in and according to which His presence is manifested. This actual change in the human mind gives distinct appearances of change to the Lord, according to the degree or plane in which the Divine Truth is manifested. In the higher degrees it is shewn as changes of state in the Lord, but in the lowest it is shewn under the appearance of a *descent* and an *ascent* in *space*, and of various representative *progressions* in *time*. Hence the Lord, in the literal sense of the Word, which is written according to the appearances of truth, says, that He *came down from heaven*, as if heaven were *above* and not *within* man; and hence also He appeared to His disciples to *ascend in space*, into the visible heaven. Having explained what is meant by *descending* in relation to the Lord, we have now to consider what is meant by His *descending as the Divine Truth*. I am desirous of proceeding in this way, step by step, in order that we may not use words as mere sounds, but endeavour to understand them. To understand this expression, He descended *as the Divine Truth*, I need go no further than to the works from which the doctrine itself is derived. I there discover, in a passage already given in this paper, that though the Divine Essence is distinguished into the Divine Good and the Divine Truth, and

the former is called the Father, and the latter, the Son, "the Divine Essence of the Lord is in fact nothing else but Good, and indeed the Essential Good, and *the Divine Truth is the Divine Good, appearing as the Divine Truth in heaven or before the angels.*"* But it is also said that when the LORD descended as the Divine Truth, He did not separate it from the Divine Good; therefore it was still the Divine Good, called the Father, appearing as the Divine Truth, or the Son, in the plane of the natural mind, and before the bodily senses. Here then in this plane there is an union, or act of uniting of the Divine Good and the Divine Truth, and this is the LORD's Glorification. This Glorification for the salvation of man, was complete, down to the very ultimate plane of representative forms, and hence He is said to have glorified, or to have become the Divine Essence, *as to the flesh and bones*, which are objects of the senses. Had it been possible for the Divine Truth to have been really separated from the Divine Good, then indeed would the LORD have been a finite Being, altogether different from the Father, with distinct consciousness; He would have prayed to the Father, not *as to a Being distinct from Himself*, but because the Father *was* a Being distinct from Himself, a doctrine held by Socinians, and Arians, as well as by Trinitarians generally. It was *as to a Being distinct from Himself* that He prayed, because although He descended as the Divine Truth, that Divine Truth was never separated from the Divine Good, but was still, though in the plane of nature, *the Divine Good, appearing as the Divine Truth*, before the mental as well as bodily eyes of men. The *former* Divine Human Essence, or before the Incarnation, was the Divine Good appearing as the Divine Truth in the heavens, or before the angels; and it was this, which, when clothed with angelic recipient Forms, appeared before men. The LORD's presence therefore with His Church was a *mediatory* Presence, fitted for man so long as he remained celestial and spiritual, but wholly inadequate to the conquest of the hells in man, when he became merely natural and sensual. Of man in this state, it is said, that the Divine Influx could not reach him, not from any defect of the Divine Power, or that the Lord was not Omnipresent, but because man had become unreceptive of Good and Truth from the LORD, and therefore to the *former* Human Essence another was *superinduced*,† by which, man in his natural and sensual state, could have *immediate* access to His Regenerator and Saviour. The

* A. C. n. 3704.

† It is said to be *superinduced* because the natural state is called an *external* state, and the Celestial and Spiritual states, *internal*.

Lord is said to have descended into nature as the Divine Truth, from which He did not separate the Divine Good, He was therefore the Divine Good, appearing, not *mediately* as before, but immediately to the natural mind. His state of exinanition was the separation of the Divine Good from the Divine Truth in the Church; His state of Glorification was their Union; and His Human Essence glorified in His natural Divine Essence, Superinduced over the Spiritual and Celestial Divine Essence in the heavens. This Human Essence, so superinduced, was *natural*, that is, it agreed in every respect with the human state of a man in the world, because it was necessary that the LORD should be comprehended and approached. But when glorified, then the Father and the Son no longer even appear to be two, being in fact ONE, and that ONE in *Himself* the Divine Esse* or Jehovah above the heavens; but now presented to the natural mind immediately and fully as a *Natural* Divine Man, and this Natural Divine Man is the Divine Good appearing according to reception as the Divine Truth in the ultimate degree or plane of the human mind. But in the last, all prior states co-exist in their fulness, for it is the continent and firmament of all, and therefore the LORD's natural Divine Essence is the fulness of His Presence with man, and therefore also the LORD JESUS CHRIST, who is the Divine Human Essence, perceived, and received in ultimate states, is alone to be approached in worship by the will and understanding, and with corresponding outward act and form, as the only God of heaven and earth.

But why, it may be asked, being glorified, is he still called the *Mediator* and *Intercessor*, seeing that by Glorification He is become the Divine Esse, which requires a *medium* of approach? The reason which Swedenborg gives, and the only satisfactory reason which can be given, is because now *the idea* of a Divine Man is the Medium, "for no one can think of the Divine Esse, unless he place before himself *the idea* of a Divine Man; still less can any one *be conjoined by love* to the Divine Esse *unless it be by such an idea*."†

I have now reached the boundary of my subject, and have only to hope that, for its correct comprehension, my reader has

* A. C. n. 3938.

† A. C. n. 8705 "Postquam glorificatus est quoad Humanum, tunc dicitur *Mediator*, et *Intercessor* ex eo, quod de Ipso Divino nullus cogitare possit, nisi sistat sibi ideam Divini Hominis minus aliquis potest per amorem conjungi Ipsi Divino, nisi per talem Ideam. After He was glorified as to the Human Essence, he is then called a *Mediator* and *Intercessor* on this account, that no one can think of the Divine Esse, *unless he place before himself the Idea of a Divine Man*, still less can any one be conjoined by love to the Divine Esse *unless it be by such an idea*."

been careful to bear in mind throughout the enquiry, this leading Truth,—however the imperfections of human language may tend to lead the mind astray from it,—that the apparent descents and ascents of the Lord, whether it be as to state, or as to time and place, are real changes in that which alone admits of change, namely, the *finite* recipient Form, and he has then, in the most correct way that I can give it him, the Doctrine of the New Church respecting the Lord; not indeed debased by the sensual views which confound the Divine Essence with the changes and imperfections of space and time, but seen in the heavenly light of the Lord's Word, when its spiritual sense is revealed, and the appearances of truth in the letter vanish before the glory of the Truth itself.

With respect to the Editor's objection to my translation of the term, *Naturale*, a few words will suffice to set the question at rest. He says, "Because Swedenborg, when treating of the land of Egypt, states, that by saying that it signifies the natural (Principle) (*naturale*) he means the natural mind, therefore this term, *naturale*, is to be translated the natural mind, wherever it occurs throughout his writings! though in a great majority of cases it would either make absolute nonsense, or give a meaning totally different from that intended by the author." In reply to this I beg to say, that I have applied this translation wherever in his works I have met with the word, *naturale*, and that in every instance it makes the best possible sense, though certainly not the sense of the Writer in the Intellectual Repository, and that it gives the true meaning of the author. And that it must give the true meaning of the author, though it be utter nonsense to the Editor, is plain from the words of Swedenborg himself, which are somewhat different from the paraphrase above quoted from the Intellectual Repository. He does not say, "Here, when treating of the land of Egypt"—but "Here, and in other places, where the word, *naturale*, is used, the natural mind is meant. Dicitur hic, et alibi, *Naturale*, et intelligitur mens naturalis.* This, I should conceive, would be sufficient to convince any man, unless indeed he be a mere naturalist who is not willing to be convinced.

The whole question between the Writer of this article in the Intellectual Repository and myself, may be comprised in a small compass, and in the form, which I shall submit to your readers, its true bearing may, I think, be clearly understood by every one who is acquainted with the Heavenly Doctrines. I prefer giving it in this form because it will admit of no subterfuge; it will not permit us to take shelter in the obscurity of undefined words, but

* A. C. n. 5301.

brings the whole question at once to a test, from which there is no escaping by any kind of self-delusion, or sophistry. Let me then call the attention of the receivers of these Heavenly Truths, to a few plain propositions. If they find that they are able to explain the doctrine in any other and better manner than that which appears to me to be both pre-eminently rational, and strictly consonant with the direct declarations of Swedenborg, then shall I be well content to renounce my interpretation of it, and to accept of theirs. But if they should find, after a careful examination, that there is in fact no alternative but the conclusion to which I have been led, let them not fear to break off the shackles, which church discipline would cast around them, and to think and judge freely for themselves. Thus then stands the question. JEHOVAH GOD THE DIVINE ESSE is unapproachable and incomprehensible, because He is *Infinite*, and angels and men are *finite*, and the finite cannot comprehend the Infinite. But THE LORD JESUS CHRIST is approachable and comprehensible by angels and men; therefore He is either *not Infinite*, or He is the Infinite *finited*. The former of these conclusions, namely, that He is *not Infinite*, is held by Socinians, Arians, and, in some sort, by Trinitarians, but is in direct contrariety to the Doctrine of the New Church. The second therefore remains, namely, He is the Infinite *finited* in order to be approached in will and understanding by his *finite* creatures. Now there are two ways, and two ways only, as it appears to me, of accounting for this *finiting* of the Infinite. If He finites Himself, then is He at once *Life Itself*, and a form *imperfectly receptive of His own Life*; He is both *Immutable* and *mutable*; He is *Perfect* and *imperfect*; He is *One*, and yet so distinctly *two*, that His finite Existence has no parallelism or relationship with His Infinite Essence; Finite. He is not omnipresent, *Infinite*, He is; *Finite*, He is subject to progressive changes of state, but *Infinite*, He is subject to no changes whatever. These are some few of the absurdities involved in the supposition that He finites Himself, or as it is usually expressed, that He has such and such approachable Principles *superinduced over His Divine Esse*. There remains then only one other conclusion, namely this, that the Infinite presents Himself as approachable and comprehensible according to the *finite* Love and Wisdom, or the states of the Will and Understanding in angels and men. But it may be said that He assumed a Humanity, and by this He is approached in worship. To this I answer, that the Finite Form was put off, and that by Glorification, He is THE DIVINE ESSE, LIFE ITSELF, and therefore *inexpressible*, and consequently; still requiring a medium of approach. We must therefore inevitably come to one or other

of these two conclusions, and the receivers of the New Doctrines, have to choose between them. He either finites Himself, in order to be comprehended, and so finited is subject to changes of state, for that is *essential* to the finite, together with the extension of space, and progression of time; or else He is approached and comprehended by the medium of those changes in His creatures.

I shall now, Gentlemen, bring this letter to a close, with one or two remarks on the character of the personal attack, which is signed by the Editors of the Intellectual Repository. Though it is most true, that nothing could give me greater pleasure, than to be allowed to co-operate with them as friends and brothers, it is not on my own account alone, that I lament deeply its tone and spirit. For the church I still more lament it, because it shews, that with something like an external establishment, we have already got no small measure of the master-faults, which, in one shape or another, have distinguished all establishments. We have bigotry and intolerance. Why, but that we have little Popes sprung up among us, who deem it a personal insult, should any one indirectly oppose their authority either in doctrine or in discipline, why should not every reader be free to deliver his sentiments, without undergoing all the excommunication they have it in their power to inflict? Let the members of the New Church, and especially those who have formed an establishment for themselves, seriously consider what evils may not flow from these ecclesiastical attempts to fetter the consciences of men, and enslave their reason. To them I leave the consideration. Already has that same intolerance been busy in endeavouring to injure this work, on account of the appearance of these papers in its pages; it is time therefore, Gentlemen, that I take my leave of you, and adopt another mode of publication, by which my sentiments can injure the interests of no one.

I beg to subscribe myself,

Your friend and well-wisher,

CHARLES AUG. TULK.

19, Duke Street, Westminster.

ABRAM'S DEPARTURE FROM HIS NATIVE LAND.

GENESIS xii. 1, 2, 3.

Now the Lord said unto Abram, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee. And I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing: And I will bless them that bless

thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed.

It is unreasonable to expect that any very great progress can be made either in Religion or its life, while men entertain *mean* and grovelling ideas of the WORD OF GOD. How many men are there who read the blessed Volume of Inspiration with no other interest, than that which is barely communicated 'by the sense of the letter; and thus the human mind, which is capable of an almost eternal enlargement, is confined within the narrow circle of mere *literal* and historical truth. Where is the man who, when reading the Holy Scripture, prays sincerely to God, and in the language of David says "Lord open thou mine eyes that I ~~may~~ behold wondrous things out of thy law!" Where is this ~~man~~! did I say? He is to be found in the true spiritual church of Jesus Christ. If not found there—you will find him no where ~~else~~. Do men, generally, seriously consider that there are ~~wondrous things~~ contained in the WORD OF GOD? I am very fearful that we cannot answer this question in the affirmative. We are ~~all~~, more or less, too prone to abide in, and be content with, its *literal* and *historical* form, because the sluggish disposition of the soul will not be at the trouble to open the mind's eye, to exercise the understanding in thought, in reflection, and heavenly meditation, that it may *see* and be delighted with that inward beauty, spirituality and life, which form the GLORY and EXCELLENCY of the WORD OF GOD. But if we were to open our eyes—to lift up our understandings and hearts to the Lord, and desire to have a perception of the light of life; we should, I am persuaded, be astonished at the wonders which would be unfolded to our view: we should indeed feed upon the *hidden manna*, which is in the midst of this paradise of God.

We are informed that Abram was, by the express command of God, ordered to quit his *country*—his *kindred*—and his *father's house*, and to go into a land which was to be shown to him by the Lord. Now if we were to put this question to the Christian world, and say—"Why did the Lord require Abram to leave his *country*—his *kindred*—and *father's house*? could he not as sincerely worship the Lord in his *own country* and among his kindred, as in a strange land among strangers? This question would, in all probability, be thought impertinent and presumptuous, and we should, perhaps, receive for answer—"It was God's will that Abram should leave his country and kindred; and who art thou, O man! who replies against God?" To this we may reply,—And, who art thou, O man! who desires to stifle in the human mind, the rising enquiry? who profanely wishes to nip in the bud

the opening blossoms of intelligence—and to close the eye, just opening to the light of *unclouded truth*! God of his love and mercy, hath given to all men, a **WILL** and **UNDERSTANDING**—What are they given for? to lie dormant and inactive? to be fast bound in the chains of ignorance, slavery and bondage? No! they were given to be exercised in the best of employments—that man might be a *delighted*, a *rational* and *free* creature. His *will* was given to him that he might exercise it in *love* to God and to man—and his understanding that he might contemplate God—that he might ponder, reflect, and consider of his ways—that he might judge between *right* and *wrong*, between truth and falsehood, and thus to examine attentively into the nature of the *doctrines* he is called upon to believe. This is the glorious privilege of man—It is God who is the giver of these blessings, and that is a wicked and profane power that would deprive him of them. It is God who opens the *Will* to receive divine blessings—the *Understanding* to receive the light of truth—It is God, then, who openeth and who art thou, O man! who desireth to shut. The enquiry, then, which I have supposed may arise from the text of “*Why* did the Lord require Abram to leave his *country, kindred, and father’s house*” is replete with the most valuable and important instruction, and I shall, in this essay, endeavour to give a satisfactory reason for this divine command.

All the circumstances relative to Abram are historically true, as they are written, but still the historical things are representative, and each word is significative of some distinct state peculiar to the Christian life. The case is the same in respect to all the historical parts of the Word, not only the books of Moses, but also the books of Joshua, of Judges, of Samuel, and of the Kings, in all which nothing appears but historical narrative; but although this narrative is contained in the sense of the letter, still in the *internal sense* are contained heavenly *arcana*, which lie concealed therein, and which can never be seen so long as the mind, together with the eye, is confined to the historical narrative; nor are they revealed until the mind is removed from the sense of the letter: The Word of the Lord in this respect is like a body in which there is a living soul, the things of which soul do not appear whilst the mind fixes its attention only on the things of the body, insomuch that in this case the soul’s existence is scarcely credited, and still less its immortality; but no sooner is the attention of the mind withdrawn from the things of the body, than the things of the soul, and such as appertain to life, begin to appear; and this is the reason, not only why the things of the body must in a measure die, before man can be born anew, or be regenerated, but also why

the body itself must die, before man can be admitted into heaven and see the things thereof: Thus it is with the Word of the Lord; its bodily parts are the contents of the *literal sense*, in which whilst the attention of the mind is fixed, the internal contents do not appear, but when the former become, as it were, dead, then first the latter are presented to view. The things appertaining to the *literal sense* are like the things in the *body* of *man*. i. e. like the scientifics appertaining to the memory, which are derived from the things of sense, and which are as common vessels containing things interior or internal: hence it may be known that there is a difference between the vessels and the essential things contained in the vessels; the vessels are natural things, the essential things contained in the vessels are things spiritual and celestial; thus also the historical things of the Word, and also all the particular expressions which occur in the Word, are common, natural, yea, material vessels, wherein are contained things spiritual and celestial; the latter things, however, cannot possibly be brought to view, except by and through the *internal sense*: This may appear to every one solely from this consideration, that many things in the Word are spoken according to appearances, yea, according to the fallacies of the senses, as that the Lord is angry, that he punisheth, that he curseth, that he killeth, and many other things of a like nature, which nevertheless in the internal sense are quite the reverse, for the internal sense teacheth that the Lord cannot possibly be angry and punish, much less can he curse and kill; still however it is not hurtful to believe the Word according to its *literal sense* in these respects, if it be done in simplicity of heart, and the life be principled in charity; the reason is, because the Word teacheth nothing else, than that every one should live in charity with his neighbour, and should love the Lord above all things, and they who do this, have the internal contents of the Word within themselves, in which case the fallacies arising from the sense of the letter are easily removed and dispelled.

First, then, as to the nature of the command—"The Lord said unto Abram get thee out of thy *country*, and from thy *kindred*, and from thy *father's house*." Here are *three* things which Abram was required to leave—his *COUNTRY*—his *kindred*—and his *father's house*. Was it expedient for Abram to leave these? It was indeed absolutely necessary for him to leave these, if he were desirous of seeing and enjoying that goodly land, into which Jehovah was about to bring him. The circumstance of Abram leaving his native land, literally, is not so much the object of instruction as his leaving that particular *quality* and *state* of religious worship, which were prevalent in his native land; and which

formed its chief characteristic ! Abram's land of nativity was an **IDOLATROUS LAND** ! a land in which the true God of heaven was neither known nor worshipped, and simply, in an historical sense, he was commanded to leave this idolatrous *nation* and people, with all their follies and profane worship of idols—to come out from among them—he was to be free from all idolatrous servitude—to be cleansed from all these impure and ignorant services, because he was about to bear the vessels of the Lord of Hosts. Idolatry and the worship of the true God cannot dwell together in the same mind ! we must utterly leave and forsake the former, or we cannot acceptably perform the *latter*. And do we not see the importance of this command—"Get thee out of thy country !" Have not we as Christians received a similar command from the same Jehovah, when he was *incarnate* or in the flesh ?—What has Jesus Christ the Lord said upon this subject ? In the 14th of Luke he says : "If any man come to me, and hate not his father, and mother, and wife, and children and brethren, and sisters, yea, and his own life also, he cannot be my disciple." And again—"Who-soever he be of you that forsaketh not all that he hath, he cannot be my disciple." Also in Matthew our Lord says—"And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life." xix. 29. Here then we are required to leave houses and lands, and kindred and country in order to become disciples of Jesus Christ—thus the command is to us as it was to Abram—"Get thee out of thy country." But it may be asked, do we then live in a land of idolatry ? literally considered, we have to bless the hand of a Divine Providence that we do not—We enjoy the glorious light of the everlasting Gospel ; and free liberty to think and speak thereon : blessings these, for which we cannot be too thankful. But what is idolatry ?—in its most confined or literal sense, it is the paying of divine honours and worship to graven images, the work of men's hands, whom the makers, and those who worship them call gods. This idolatrous worship is grounded more in ignorance than in a vitiated will ; and it is a glorious truth to know that the errors of the understanding never did, nor never can condemn to eternal sorrow. If we were to look *within*, we should have little cause to find fault with the poor pagan who ignorantly worships his bit of *bark* ; because I *fear* that we all of us are, more or less, prone to idolatry, and like the Jews of old, too often turn our glory into shame ! Upon what is fixed our ruling love ? is it upon God—heaven—and the purity of the angelic state, with all its rich glories and pleasures ? if so we are Christians, because we have

forsaken all to become such : But if our ruling love be that of SELF, then (spiritually considered) we are to all intents and purposes IDOLATORS ! we are still dwelling in our own country, and by remaining *here*, we forfeit for ever all our right and title to the pleasures and delights of the land of Canaan.

There is no being so happy and glorious as the Christian ! He is happy because he is good—and he is good, because he stands in the order of his creation. If a man be a Christian ! his ruling love, is the love of God. This *love* occupies the *head*, as being the very seat of life, and the supreme part of the human system : here it rules and governs with mercy and justice, every subordinate affection, desire and thought of the whole man, tinging with soft and glowing colours every *motive, thought, word, and deed*.—The *love* of man, or mutual *love*, occupies the *breast*—kindling in the bosom every kind and charitable feeling and effecting every virtuous, noble, and benevolent act. The *love of the world*, occupies the *legs* ; for as this is an inferior love, but proper, when in its proper place, it therefore resides in an inferior situation in the human system : while the *love of self*, the last in order, and of the least value, takes its proper station, and occupies the *soles* of the feet. This is the order in which the Christian is arranged ! But if a man be an *idolator* then he is altogether inverted—The *love* of self occupies the *head* ; here it rules with cruel and oppressive sway—stifling reflection, perverting the judgment, polluting and blackening every motive and principle of the *soul*. The *love of the world* is seated in his *breast* ; kindling in his polluted bosom the principles of covetousness, deceit and fraud ; and being governed by the *love of self*, nothing can satisfy his ambitious and covetous mind—The *love of his neighbour*, takes a very inferior situation in this arrangement—it is seated as it were in his legs, and serves as a basis upon which his *self-love* and his *love of the world* may rest. This man may do some good to his neighbour ! but if he does, it will be for the sake of *self*, for in this man *self* rules every thing. As to the *love of God*, this occupies the lowest place, the *soles* of the *feet* are its residence, where it is trampled upon and made subservient to all the unclean and polluted desires of his depraved mind. Such is the difference, spiritually considered, between the true Christian and an Idolator. There is more danger to be dreaded from *spiritual idolatry*, than there is from that which is *natural* or *literal*. The spiritual idolator may fancy himself possessed of many virtues and excellencies ; he may boast himself of his great knowledge, and high intellectual attainments ! he may be pleased with some speculative theory, and a promoter of some peculiar religious doctrines. He may in

his outward appearance be very fair and comely ; but truly compared with the whited sepulchres of which our Lord speaks, which though outwardly fair and white, are nevertheless within full of rottenness, dead men's bones and all uncleanness. To these his fancied virtues and intellectual attainments, as to so many graven images and likenesses of heavenly things, he often bows down and pays a worship, and is never better pleased than when others worship them also ; for by this his self-love is fanned into a flame, and his vanity and pride excited. Now notwithstanding all his apparent goodness and fancied knowledge he is an Idolator still—He is dwelling in his *own country*—among his *own kindred* and in his *father's house* !—And notwithstanding the *voice of God* (or the voice of Truth which is the same thing) which often finds its silent, but powerful way into his heart, flashing conviction into his conscience by the dictate which seems to utter these words—“Get thee out of thy country, and from thy kindred, and from thy father's house”—He nevertheless stifles in himself this sacred voice and dictate, and in the language of the hardened Pharaoh, says—“*Who is the Lord that I should obey his voice ?*”

The command which was given to Abram, is also given to us ; and the voice of God is now speaking to each of us in this language—“Get thee out of thy country, and from thy kindred, and from thy father's house, unto a *land* that I will show thee.” As Abram's land of nativity was an *Idolatrous land*, so it spiritually represents that *STATE of evil, ignorance, and folly*, from which spiritual *idolatry springs*, and out of which we must come, if we would enter the heavenly Canaan of eternal peace and joy. The question, then, relative to us, becomes exceedingly simple and plain—Are we living in our own *land*—in a state of *spiritual idolatry* ? If any one is now living in the *love* and practice of his hereditary evils, such as hatred, revenge, pride, deceit, sensual gratifications, and unhallowed pleasures, let him know that he is a spiritual *Idolator*, he is living still in his *own country*—among his *own kindred*, and in his *father's house*. This *state of sinfulness, evil, and folly* is the *land* we are required to leave ; and all the impure principles, affections, desires and thoughts, in that state, are the *kindred*, and the *father's household*. These are all to be given up, to be left—to be utterly forsaken and abandoned, before we can have a sight of that goodly *land*, or heavenly *state of peace*, represented by the *land of Canaan*. As Abram could not *literally* see the land of Canaan, without first leaving his *own idolatrous land* ! so neither can we *see*, or have the slightest perception of, all that richness, fertility, and beauty which exist in the celestial *state* and life, unless we first *leave* our own *state* of sinfulness.

ness, wickedness and *idolatry*. The *land of Canaan* and the *land of idolatry*, or what may be better understood, the *heavenly state* and the *sinful state*, are a great way apart—they will not mix together because they are opposites—there is just as much difference between them as there is between *heaven* and *hell*, and he who abides in the latter *state*, can never have a sight of the *former*.

Are we then disposed to do as Abram did when he heard the voice of God speak to him and say—"Get thee out of thy *country*, from thy *kindred*, and father's house? Of the patriarch it is written—"So *Abram departed, as the Lord had spoken unto him.*"—If we pursue a similar conduct, and depart from a *state* of sinfulness and folly, the heavenly state will soon open to us with all its supreme delights and pleasures, and when we have passed through our country of probation, we shall ascend to the heavenly Canaan above where we shall experience true peace and everlasting joy.

GULIELMUS.

Miscellanea.

DIALOGUES BETWEEN A MOTHER AND HER SON, &c.

(Continued from page 204.)

Mother. Do you observe those bees my child? they are a wonderful little people, a kind of republic. I was when young, very fond of reading and knowing all I could learn respecting them: with what astonishing sagacity do they discover flowers and plants, and travel miles to collect honey for their food, and wax for their cells and houses, and which they perform without compass or guide.

Son. Houses, mother! I thought the hive was their house.

Mother. I think the hive may be considered as their colony, or city, wherein they build houses to dwell in, with the wax, which with surprising and astonishing dexterity, they separate from the honey, after having first extracted both, from the hidden sweets of the flowers, shrubs, and plants of the field. Come with me, and observe them through yonder glass hive, there you may see the most orderly arrangement, representing a regular city, with streets and passages for going out, and returning home; see some of them at this moment, coming heavy laden through the tractless air without a pilot, to their destined post; they seem scarcely able to crawl in at the door of the hive! but fatigued as they appear to be, they will not rest, till with amazing skill they store up their food against the winter, as though they saw its approach.

Son. They all appear to bear each other great good will: do you observe that they do not in the least incommode each other, though there are so many, and every one appears to be busily engaged.

Mother. They are as greatly admired for their industry, as for their skill, neither do these wise little people live without a form of government, which they support and maintain with the most faithful attention and fidelity to their sovereign queen, whom they choose from amongst themselves, and whom they provide with a palace, in an elevated situation, they also furnish her with proper guards and attendants, and when the period arrives that she is to become mother to a new offspring, she is accompanied by her guards, called drones, from cell to cell, where she deposits her eggs, whilst her attendants cover them with a sort of ointment, to secure them

from the inclemency of the air, hence a new generation arises, which, when they are old enough to provide for themselves, are expelled the hive, and compelled to seek a new habitation; they then gather themselves together in a body, and having fixed upon their queen, follow her, and commence a form of government, exactly similar to that under which they had been brought up: about the time of autumn, the indolent drones who added nothing to the stock, are led from the hive, and deprived of their wings, to prevent their return, lest they should consume provision, which they would take no pains to collect; such astonishing wisdom do they show in all their ways.

Son. Astonishing wisdom indeed! I think they appear to be endowed with what we call reason, they act as wisely as any of the human species could do, respecting all their concerns, so far as I see.

Mother. Reason, my child, when in a degenerate and depraved state, is in darkness, and fallen from that state in which it was created; but this part of creation, which you so fully admire, remains in its original state, and in the order of life to which they were appointed by an alwise Creator; their knowledge therefore proceeds from that wisdom which is from above; and which, descending from the spiritual world for the instruction and improvement of man, clothes itself with material forms, so as to give those forms correspondence, and usefulness, and thus, the most insignificant insect, viewed in this light, is capable of affording man lessons of infinite wisdom.

Son. It is but few creatures, I believe, that are endowed with so much wisdom, as those we are now contemplating; though I confess, I never knew before, that they were any thing like what you have described them to be.

Mother. You may rest assured, my child, that every part of the creation is endowed with that wisdom, which accords with its nature, and also with a suitable degree thereof; but which is in general called instinct; depend upon it, that no part is imperfect, or has been created in vain; all tending to the edification and instruction, as well as the support and delight of man. Solomon recommends the sluggard to go to the ant, for reproof and instruction; who, though less noticed, and less useful to man, than the bees, are yet nearly as wise and as industrious, and remain in that order of correspondence to which they are assigned; as doth also, the lion and the tyger, the serpent and the dove. See that beautiful butterfly, my dear! we may in that simple insect, trace out the heavenly and earthly states of man.

Son. You now astonish me more than ever, mother: pray inform me how this is to be discovered.

Mother. This beautiful creature was once a crawling worm, in which form, it existed some time, but at length moved by the invisible power, which is in all its works, it aspired from this earthly state, to one analogous to, and representative of a heavenly state; in order to obtain which, it concealed itself in the earth, and after having laid some time in folded as in a covering, it revived from a state of apparent death, and experienced a new birth; after which it passed through several changes of state, and at length, with those beautiful wings, it is enabled to ascend into its proper heaven, and to feed upon a sweet and pleasant food, which this insect also extracts from shrubs and flowers.

Son. With what a world of wonders are we surrounded, my dear mother: I am, I think, but just come into being myself, and have, like the butterfly, been enveloped in darkness and ignorance. How happy, if my dear Friendly could partake of all this most delightful instruction.

Mother. I will now explain to you, the striking correspondence, which is contained and exemplified in the various states of the butterfly, as they correspond to the depraved, and also to the regenerated state of man. In the first state of this dull inhabitant of the earth, we behold the earthly and sensual principles of man, enveloped in the earth, who, whilst he remains in an unregenerated state, is alike blind, and lost to the Divine rays of the heavenly Sun, the Sun of Righteousness, which is continually, though imperceptibly pouring forth its Divine light, life, and love, to all who are receptive of its Divine heat and light, but to as many as receive those divine

rays, to them power is also given, by which, they are enabled to obey the Divine command, viz. *awake thou that sleepest; and arise from the dead*; a figure of which, we see exemplified in the butterfly; for no sooner does the enveloped substance, feel the quickening influence of the natural sun, but it begins to move itself, so as to draw nearer to its cheering influence, till it is enabled to escape from its integument, and to enter into the beautiful form you now behold; exulting in the innocent delights of its new birth, and elevated sphere of action. We may also learn wisdom, from the beasts of the earth, which, not only the tame and useful, but also the wild and rapacious, correspond to and represent the different affections of the human mind. In a former conversation, I informed you, that the form of our spirits would depend entirely upon the nature of our lives; that they would ever appear beautiful and glorious, provided our lives had been according to the dictates of divine truth and order; but if contrary to both, we should then appear deformed, horrid, and detestable objects. Now why is a lamb, or a dove, more desirable or beautiful, than a bear, or a wolf? but because they are representative forms of that love from which they spring: whilst the wolf and the bear, represent, or are the representative forms, of the malicious, cruel, and rapacious mind of man. Thus our Lord, calls Herod a fox, because he was subtle and deceitful; and the impenitent and unbelieving Jews, he called a generation of vipers, but the children of God in general, are called sheep, and the children of the evil one, goats. Such, my dear son, is the abundant love and wisdom of our heavenly Father, that he thus clothes his divine instruction with those natural forms, and thereby filleth all things with himself, for the improvement, reformation, and regeneration of man, agreeably to the words of Paul, viz. For the invisible things of God, from the creation of the world, are clearly seen, being understood by the things that are made. Thus, as the same sun produceth a thorn, and a thistle, a vine and a rose, so doth the same God, communicate life to man and beast; the difference of the life in each, is owing to the different forms of each recipient; and when the mind of man acquireth a bestial state, then the life of such a man becometh sensual, and by which, his spirit is deprived of all true happiness in the present world, and will remain so to all eternity, provided he dies in that direful state of mind.

Son. I always thought that we should have no form or shape.

Mother. Not so thought the famous Dr. Young, who in his *Night Thoughts*, saith to the following effect.

Why doubt we, then, the glorious truth to sing,
Though yet unsung, as deem'd, perhaps, too bold?
Angels are men of a superior kind;
Angels are men in lighter habit clad,
High o'er celestial mountains wing'd in flight;
And men are angels, loaded for an hour,
Who wade this miry vale, and climb with pain,
And slippery step, the bottom of the steep.
Angels their failings, mortals have their praise:
While here of corps ethereal, such enroll'd,
And summon'd to the glorious standard soon,
Which flames eternal crimson through the skies.

Thus my child, we may consider death, only as a continuation of life. In this point of view, let us behold the death of our dear young friend, should it take place; let us see it as an enlargement of life, and of faculties in him, by which he would be admitted to a full fruition of heavenly joy and delight, of which we can form no idea; and although we should sensibly feel the separation as a loss, and might drop a tear for our loss, yet we shall have cause to rejoice for his eternal gain, as there is not a shadow of doubt, of his eternal happiness in some society of the blessed angels. But our hour for dinner is once more arrived, after which, I hope to meet you in the garden.

Son. I am very happy to meet my dear mother according to her promise, as I wish to know what you meant by societies in heaven; do you think that the angels are formed into different societies?

Mother. By societies, my child, in a general sense, I mean concord, harmony, and love; but in a more confined sense, I understand, being placed by the Lord, or formed into one body, in oneness of thought and of affection; thus, one society of angels, whose thoughts and love shall be so united, as to appear as one body before the Lord, who, perhaps may be, as the spring of life to them, or as the soul within.

Son. I do not in the least comprehend you, for I have understood that heaven was one large place, where all the angels dwelt together; surely you cannot believe that they are divided into different societies, what reason can there be for such distinction?

Mother. Our Lord declared to his disciples, that in his Father's house, by which is signified heaven, there were many mansions, and also that some of the inhabitants should exceed the others in glory, even as one star differeth from another in glory, and that we shall all receive of him, according as our works have been during our life in the body. Now our God is the God of order, and will ever act as such, and having thus declared that there will be different degrees of glory hereafter, according to the different degrees of good which will be found in us after death, the one will undoubtedly be suited to the other, an infinite variety is displayed in the works of God upon earth; of course, for higher degrees of variety will exist in the heavens, where we may suppose every member or society will differ from another, and yet that each may contribute by one common harmonizing variety, to the perfection of the whole; and still, in order to constitute this divine harmony, it appears probable, that every good will be distinct, and of course those who are in the like good, and in the same degree of that good, must be distinct also, and distinguished according to the administration of uses; in the same manner as they are distinguished according to their receptive kinds of good. May we not then suppose, that those who are in similar states of love and use, will be most intimately united together, or formed into one body or society by the Lord, in his heavenly kingdom?

Son. I cannot help thinking, my dear mother, that if I am so happy as to gain admittance, I shall not be anxious in what part of heaven I shall be placed.

Mother. You will not need to be anxious, my child, for you may rely on being in your own place, and also that the state and the place which you will then be in, will constitute your heaven. You have read of the apostle Paul being caught up to the third heaven, now if there be a third heaven, we may rest assured, that those who have by a holy life of love, faith, and obedience, been prepared by the Lord for a reception of the superior joys and blessedness of this heaven, will not take up their eternal abode in a state of inferior happiness; neither can we be persuaded to believe that those who are principled in inferior states of love and faith, would be capable of receiving or enjoying the blessedness and joys of the superior heaven. To bring the subject down to your perception, my love, suppose we take a plain country farmer, and array him in royal robes, pay him the honours due to a king, and seat him upon the king's throne, do you not think that the honours paid would be irksome to him, and the royal robe a burden? is it not probable that he would earnestly desire to return to his own sphere, among his own domestics? suppose we were to reverse the case, would not each be unhappy think you, in stations so unlike their own.

Son. I begin to see something more in this, than I did at first.

Mother. We will suppose, my child, that the glory proceeding from the Lord, forms the Sun of heaven, and that the heat of this Divine Sun, is the love, or rather, that it may be considered as constituting the love of the angels; and the light of that Sun, as constituting the wisdom, or the faith of the angels; now some of those holy beings, may be able to receive larger portions of love and wisdom, or higher degrees of light and heat, than others could sustain; and their stations of course, would be that of being placed more near the Divine Fountain and source of this heat and light, which would be insupportable to them, who were in inferior states of pre-

paration, and in lower degrees of love and wisdom ; and you may depend upon it, that this distinction proceeds from the unbounded love and wisdom of our all gracious God and Saviour, who is the Father of mercies, who provides that every vessel in his house shall be filled, whether small or great, none shall complain, or say, I have not enough : but let me intreat you ever to keep in your mind, that all our works are to follow us into eternity ; they will be inscribed upon every member, every organ of our spiritual bodies ; and if our words and works, our thoughts and our affections have been such, as to impress upon them the image and likeness of the Lord our God, then shall we appear in his sight, in all the innocence of the lamb, and the simplicity of the dove, clothed in all heavenly beauty and loveliness : but remember, that the sheep and lambs will never associate with wolves and goats ; and if your spirit should after death correspond to either of these, your portion will be at the left hand of the Lord ; for such as the internal form of your spirit is, such will be your everlasting association. Reflect on these things, my beloved child ! pray earnestly to the Lord, that he will enlighten your understanding, and prepare your mind to receive the spiritual and celestial sense of his most holy Word, which has been as a book sealed to the christian world in general : a few, and but few, have had the seals opened by Him who alone can open them, even the Lion of the tribe of Judah, that is the Lord Jesus Christ : this is beautifully described, by our own poet, the Rev. J. Proud.

To Jesus be praise, for giving us light,
'Tis He who can raise from sorrow's sad night.
Through error and darkness the Truth has been seal'd,
But now, the rich wonders of love are reveal'd !
The sacred contents of heaven's blest Word,
Are open'd to man, by Jesus our Lord ;
The veil is removed ! we enter, and find
The words deep Arcana explain'd to the mind.
Now heaven and earth in union shall prove ;
And angels with men, conjoined in love ;
Deep truths of the Gospel, shall make mortals wise,
And join the church here with the church in the skies.

Son. There is something so very sweet in those lines, that if you will favor me with them, I will commit them to memory.

Mother. I will, with pleasure, my dear child, and as we may not meet again this evening, I will wish you a good night. I hope in the morning to hear of our dear young friend, adieu !

Son. I hear you have received a letter from my father, and I perceive my dear mother has been in tears ! you are silent, my mother, is my beloved friend dead ? pray do not keep me in suspense. I hope you have fully prepared me for the sad event, which I hope to bear with resignation to the Divine Will.

Mother. I have received a letter, my child, from your father ; a letter which has affected me, although I have daily expected the intelligence it has brought me. I tenderly loved the dear heavenly youth, I rejoiced in your mutual friendship, but I intreat you not to give way to your sorrow ; be not so much distressed to learn, that he is removed to mansions of eternal joy, and felicity, of happiness and glory. I allow you to weep, I will weep with you, but let us take comfort in his unutterable joy ; indeed, I seem to feel his sphere, diffusing a sweet sensation of tranquillity over my mind, which seems to savour of heavenly delight and love ; which may have arisen from my reflections since I heard of his removal.

Son. I have indeed lost the brother of my heart, but he is gone to partake of the happiness of heaven ; and according to what you have taught me, will now be received and instructed by the blessed angels. What a glorious change for him ! I hope I shall one day rejoin his happy spirit in worlds above.

Mother. I hope so to, my child ; indeed we may depend upon it, if we strive to attain it, for our Lord hath declared, that if we seek we shall

find, and if we ask, we shall receive. Now every promise of the Lord our God is steadfast as his throne, and therefore, all who continue to walk in his ways, will be sure of admittance into his kingdom, where we shall again, I hope, meet our beloved young friend.

A little time, and we shall go,
To yonder happy skies;
And join the friends we lov'd below,
In everlasting joys.

He is only gone a little before us, and perhaps, may be the first to meet and welcome us to the world of spirits. I see your heart is affected, my child, retire into the garden—let your natural affection be indulged, do not refrain the tribute of a tear, so justly due to love and friendship; but at the same time, do not forget the present felicity of your departed friend; this will soften you distress. Remember that although you mourn your loss, yet his mournings and sorrows are for ever at an end.

His Lord is the joy of his heart,
And sweetly forbids him to mourn;
For Jesus Himself doth impart,
And sorrow can never return.

Mother. I was just coming to see after you, my love, I thought you long absent, but am pleased to see you appear so cheerful.

Son. I have been in a sweet sleep, mother, and have had the most delightful dream I ever enjoyed; I think I shall never weep any more for our dear Friendly. I sat down and cried till I was quite ill, and then fell asleep, and seemed to hear the most delightful music. Whilst I was wondering from whence it came, a beautiful bright cloud appeared at a small distance from me, it shone like silver, with the reflection of the sun full upon it, and the extremities of it appeared as though comprised of purple and gold, in the centre of which sat our beloved Friendly, beautiful as the morning sun; an angel supported at each side the cloud on which my friend was conveyed. I thought he waved one hand as though to take leave of me, and with the other beckoned me to follow him, at the same time pointing with his finger, as though shewing me where he was going. I thought I endeavoured to raise myself from the earth, and the effort awoke me.

[To be concluded in our next.]

MISSIONARY AND GENERAL CHURCH INTELLIGENCE.

AN APPEAL FROM THE NEW CHURCH SOCIETY IN WATERLOO ROAD, LAMBETH,
TO THE NEW JERUSALEM CHURCH AT LARGE.

DEAR BRETHREN,

Before we presume to ask your co-operation in the work which we are compelled to undertake, it is but right to put you in possession of a candid statement of facts, in order to warrant us, at this time, in making an appeal to the Church, which has for its object the solicitation of pecuniary assistance in aid of rebuilding the place of Worship in Waterloo Road.

The Society in the year 1818 occupied a very obscure place of worship near the Obelisk, St. George's Fields. In order to propagate the doctrines more efficiently, it was determined to erect a suitable Chapel in some commanding situation on the Surrey side of the Thames. Accordingly a plot of ground on Lease for 99 years from Christmas 1818 was taken at a yearly rent of 34*l*. No sooner were the legal arrangements completed than the building of the Chapel was commenced. At this time an offer was made by a gentleman to act (gratuitously) as Surveyor, and to attend to the proper construction of the building. Anxious to save expence, the offer was gladly accepted; the building rose rapidly, and the place opened for public worship on Whitsunday, 1819, but unfortunately for the Society, the gentleman who acted as Surveyor, could not devote such time to it, as the nature of the undertaking demanded, the consequence was that every advantage was taken, by the builders, of the Society thus unhappily situ-

ated. The work was slighted in every possible way—the foundation not properly attended to, and the substantial part of the building throughout badly put together: thus the Society, after expending a large sum of money (nearly 1600*l.*), was presented with a chapel, which on the day of opening was declared by a competent judge, could not stand many years.

This prediction is now fulfilled; for in consequence of the dilapidated state of the building, and the dangerous appearance it presented in front of the road, it was thought expedient, for the public safety, to call in an eminent and respectable Surveyor to inspect the premises, and to obtain his opinion of what was best to be done. Accordingly Mr. RORER of Stamford Street, Blackfriars Road was engaged: who, after inspecting it very minutely, gave it as his opinion that the Chapel was dangerous, and that the only sure way of making it a respectable and substantial place of Worship, would be to take it down to the ground and completely rebuild it. The Society at its Annual General Meeting on Tuesday the 18th March, 1828, after mature deliberation, determined to act in agreement with the opinion of Mr. RORER, who was then engaged as Surveyor to the intended New Building. The Chapel, by a Resolution of the Meeting, was ordered to be closed after Sunday the 23rd March, 1828. An Estimate from a respectable Builder has been obtained, from which it appears that the Sum required for taking down the present Chapel and erecting the intended new one, and making several decided improvements in the interior of the same, will be £1437. These improvements will considerably increase the value of the property. From the known competency of the Surveyor, we feel confident that a substantial Chapel will be reared.

The Society in 1819, after building a small house at the back of the Chapel, for the use of the persons appointed to clean and take charge of the same, was declared to be in debt rather more than £1500: all of which has since been paid with the exception of 280*l.* now owing to the Society in Cross Street, Hatton Garden, and 225*l.* recently borrowed at 4 per cent to help discharge a debt of 500*l.* owing to the estate of our late benevolent friend, Charles Jenkins, Esq. which sum of 500*l.* is nearly all paid, and will it is presumed be entirely paid in a short time.

The Society is sorry to be necessitated to make this appeal to the brethren: but being compelled to enter upon the work of rebuilding the Chapel, and thereby to incur an extra expense of 1437*l.* it is hoped that those who have the same great and good cause at heart, will render such assistance in this undertaking as they can conveniently. The following gentlemen have kindly consented to receive Subscriptions in aid of rebuilding the Chapel.

Aulesbrook, Alexander, 6, Gloucester Place, Newington Butts.

Bourne, John, 47, Leadenhall Street.

Goyder, Rev. Thomas, 11, Dartmouth Street, Westminster.

Golding, John, 28, Great Charlotte Street, Blackfriars Road.

Grayson, John, 9, Featherstone Buildings, Holborn.

Hill, William Isaac, 23, King Street, Covent Garden.

Molineux, William, 13, Rolls Buildings, Fetter Lane.

Slade, James, Infant School, Tower Street, Bristol.

Stanbury, James, 103, St. John Street, Clerkenwell.

Woodroffe, George, 29, Upper Stamford Street, Waterloo Road.

Signed on behalf of the Society,

T. GOYDER, Minister.

SAMUEL BUGBY, Secretary.

AMERICAN INTELLIGENCE.

To the Editors of the New Jerusalem Magazine.

GENTLEMEN,

I forward you the following extract for insertion in the *New Jerusalem Magazine*: it is from a private letter from the Rev. M. M. Carl, of Phila-

delphia addressed to my late revered and deeply lamented father, and bearing date, Dec. 17th 1827.

I remain, Gentlemen,

Yours affectionately,

Birmingham, 1828.

EDWARD MADELEY.

"How was I cheered by the exertions of our brethren in England, and the glorious prospects which begin to present themselves in the preparations making for the solid and permanent establishment of our beloved Church! How glorious the cause! and how manifest the Divine Hand in imparting holy zeal from the Eternal Fountain of love, and in giving energy and direction to all your counsels. That your exertions are under the Divine Auspices, and are guided by the Divine Wisdom, appears evident from a great proportion of your efforts being directed towards the instruction of the *Rising Generation*, among whom the New Church is destined to establish her empire. The existing generation who have beheld merely the twilight of her day, must look for and enjoy her increasing splendours with those who will form the New Heavens above; but they who come after us will enter upon the fruition of the glorious prophecy 'The kingdoms of this world shall become the kingdoms of our Lord and of his Christ, and HE shall reign for ever and ever. May the rising generation then, be your peculiar care; may free schools, seminaries, and colleges for the education of children in the principles of the New Dispensation be established as far as practicable, and books and tracts for children be multiplied without limit.

"I bless the Lord that he has made me instrumental in effecting a good work of this kind in my own beloved country. I allude to the establishment of infant schools on the model of those in London. After my return from England, no opportunity was neglected of introducing the subject to the notice of those, who had influence from their wealth and standing. And after making the subject thus partially known, I announced a public lecture on the subject of infant schools to be delivered in the Franklin Institute of Philadelphia. Public attention was excited, the result was, the formation of a society to carry the plan into immediate operation. I rejoice to tell you, my dear friend, because I know it will rejoice your kind and benevolent heart, that we have now a large infant school in successful operation. They are also in a course of establishment in New York and other places. The legislature of Pennsylvania at their last session ordered the comptrollers of the public schools to draw up a report to be presented at the present session on the subject. I regard these, and all similar institutions as under the immediate influence and spirit of the New Church."

MISSIONARY.

The Rev. T. Goyder, of London, has recently paid a visit to several Societies of the New Church in the North of England. He has visited Loughborough, Melbourn, Derby, Sheffield, Leeds, Dalton, and Nottingham.

MEETINGS IN JULY.

- 1st Meeting of Ladies and Gentlemen, receivers of the Writings of the Hon. E. Swedenborg, at the Warwick Arms, Warwick.
- 8th Visiting Committee, connected with the New Church, Waterloo Road, at the house of Mr. Wardle, 30, Queen Street, New Cut, at half past five o'clock in the evening. Subject for consideration—"2 Cor. xii. 2, 3, 4.
- 10th Coffee Meeting at 15, Cross Street, Hatton Garden, at 6 o'clock in the evening.
- 17th Union Coffee Meeting at ditto ditto.
- 24th Coffee Meeting at do.

VARIETIES.

HISTORICAL, PHILOSOPHICAL, SCIENTIFIC, AND LITERARY.

SPECIMEN OF UNINTELLIGIBLE
TRASH.

At the 16th Anniversary of the auxiliary Bible Society for the district of Guildford, the Rev. Hugh M^r Niel was called, and in a long and apparently eloquent speech, set forth his reasons why the Bible should be circulated, and why for that purpose, we should join the Bible Society. The reasons for the circulation of the Bible were: 1st "Because it explains the present state of man, shewing him why he knows what is right, and yet continues to do what is wrong. 2nd. Because it explains that *all mankind were made in one man, fell in him, and in him deserved eternal damnation!* 3rd. Because it sets forth an antidote for the poison; it reveals God and man in one Christ, *the co-equal of the Father becoming the co-equal of the Sinner!!* 4th. Because it reveals not only the sinner's pardon but the renewal of his character, it reveals the Holy Ghost, that sinners shall be brought to the Son by the Spirit, 'they that were destined to be saved'. 5th. It reveals that the church of God are not only pardoned and restored, *but united with the Godhead in the second person, and can never fall away again!!!* 6th. It reveals the sinfulness of man's heart—the possibility of supposing ourselves to be the people of God when

we are not—the mystery of so large an apparent church and so little godliness. 7th. It reveals the winding up of God's plan of mercy for the world—that he is gathering to him his elect church, &c." But here the Reverend Gentleman got into some of his *fifth monarchy* speculations, and we honestly confess that we could not clearly understand any more of his meaning than that *the Jews would be restored to their own land, and that Christ would again appear on the earth!!!*

PULPIT ASTRONOMY.

Mr. Irving, the spiritual Quixote, announced a few days back to one of the crowded congregations which his ministry at Edinburgh had attracted there, that *the Planets are not yet inhabited, but that after the dissolution of this our globe, they will be possessed by the souls of just men made perfect!*

NEW PUBLICATION.

Mr. John Parry, the Minister of the Society of the New Church at Dalton, near Huddersfield, is preparing for the press a small work, consisting of "Twelve Discourses, Doctrinal, Experimental, and Practical, delivered at various times." The work will be printed on good paper, and form a neat 8vo. Volume. The price, in boards, not to exceed 5s. 6d.

Obituary.

DIED on Thursday, April 24th 1828, after a short illness, at his house, Lane End, Staffordshire Potteries, Mr. WALTER FREEMAN, Colour Manufacturer, aged 68 years. This gentleman for the last forty years of his life was a faithful believer in the doctrines of the New Jerusalem Church, as taught in the voluminous writings of the Honourable Emanuel Swedenborg; of which church, to the time of his removal from the natural to the spiritual world, he considered himself an unworthy member. He first became acquainted with the doctrines in question through the medium of a newspaper, wherein the writings of E. Swedenborg were made the subject of discussion. Mr. Freeman not being satisfied in his own mind with the doctrines of the present dispensation as they are generally received and promulgated throughout Christendom, and thinking truth was not less truth because vilified, and its author stigmatized with the appellations of

madman, visionary and enthusiast, resolved therefore to examine those writings for himself, and to receive or reject them according to the united testimony of the Sacred Volume; herein he followed the advice given by the Apostle, where he says, "Beloved, try the spirits whether they be of God." John iv. 1. And it is further asserted in the most unequivocal language of Divine Revelation, that if any man will do His Will, he shall know of the doctrine whether it be of God. Under these reflections he purchased the Work entitled "On the New Jerusalem and its Heavenly Doctrines," which he read with impartiality, impressed with a disposition to love truth for its own sake, and to reject error as being both dangerous and fallacious. The result was a full and lasting conviction in his own mind that its author was divinely inspired, a chosen vessel of the Lord sent to prepare the way of the Lord's second coming, to restore mankind to his pristine state, and to establish a most glorious New Church which would acknowledge him as Sovereign Lord, and never more be subject to consumption or decay. Since that period his library has become enriched with most of the principal works of E. S., among which are the *Arcana Coelestia*; *Apocalypse Explained*, *Universal Theology*, besides many others, both written in defence of and in agreement with the above. As to his moral character, it was irreproachable and will bear the strictest scrutiny, and although for a number of years he was, with the exception of his family, the only person in the town which read the writings of E. S., yet never was he known to bring a stigma upon the cause which lay so near his heart, but always adorned it by a life corresponding thereto, as he often would observe, when addressing his brethren on the subject, that we who belong to the Lord's New Church ought to be the most exemplary Christians in the world, and should so let our light shine before men, that others seeing our good works might be led thereby to glorify our Father who is in heaven, and that rectitude of conduct is the only characteristic whereby our opponents can judge of the authenticity of our doctrines; in short he was in the proper sense of the word, a man! a man deeply lamented, and respected by all who knew him, both for the integrity of his personal character, as well as his kind and benevolent disposition. As a husband he was kind and affectionate, as a parent indulgent, and as a neighbour, he was ever solicitous to be useful unto all in that sphere of life in which it pleased Providence for him to move; ever bearing in mind the injunction of his Divine Master, where it is written, "By this shall all men know that ye are my disciples, if ye have love one to another."

On the 12th of May, 1828, in Frowd's Alms House, at Salisbury, aged 84 years, Mr. Thomas Davis. This person was one of the oldest recipients of the doctrines of the New Jerusalem in the neighbourhood.

On the 27th of May, at his house, Waterloo Road, Lambeth, in the 77th year of his age, James Jones, Esq. This gentleman had been a member of the New Church about 13 years, and he has frequently acknowledged, with gratitude, the pleasure he felt from an acquaintance with the heavenly doctrines. He possessed a most generous and feeling heart; his hand was always stretched out to relieve the distressed wherever an object was presented to him. His extreme good nature, and universal benevolence, rendered him an easy prey to the artful and designing; and perhaps, few men have suffered more in their pecuniary concerns from urbanity and generosity of disposition, than Mr. Jones. But now, consoling thought! he has changed the mode of his existence!—the troubles of a deceitful world, for the solid blessings of an angelic life! the ashes for beauty! and the spirit of heaviness for the oil of gladness. "Blessed are the dead which die in the Lord, even so saith the spirit, for they rest from their labours, and their works do follow them."

Soon as thy body felt the stroke of death,
All earthly cares ceas'd with thy parting breath;
Bright angels rais'd thee 'bove a world of strife,
And took thee, Jones! to realms of light and life.

THE
NEW JERUSALEM MAGAZINE,

AND

Theological Inspector.

AUGUST, 1828.

SUBSTANCE OF A DIALOGUE

Which took place between a gentleman, whose name shall be called PERCONTATOR, and a MINISTER of the New Church.

Percontator. Sir, I have listened with a good deal of pleasure to the discourse you have just delivered : with some parts of it I most cordially agree ; but with some others I make free to say to you, I do not agree : and if you will not deem it impertinent, I should like to ask you a few questions relative to the doctrine of Predestination.

Minister. I shall be most happy, my dear Sir, to hear your questions ; and if it be in my power to assist in solving them, it will give me great pleasure.

Per. Then, Sir, permit me to ask, whether it was not the object of your discourse, to deny the doctrine of Predestination ?

Min. If by the doctrine of Predestination, you mean a Predestination to misery, I answer, it was.

Per. Do you really think, that the doctrines of Election and Predestination as they are generally believed and maintained, are destitute of truth, and not founded in the Word of God ?

Min. I do ; and I ground this my belief, not only upon the general scope and tenor of the doctrines contained in the Bible ; but also that such belief is in perfect accordance with the acknowledged attributes of God : for *He* is absolutely PERFECT ; He is Infinite in love, mercy and compassion ; in whom a partiality for one man more than another, there cannot be.

Per. Then, Sir, I perceive, that if the position you have now taken be the truth, you of course deny the doctrine of the foreknowledge of God.

No. 8.—1828.

Min. Pray, my good friend, mistake me not. I do not deny the *foreknowledge* of God, on the contrary I believe, because the Scriptures have taught me, that God, by his *foreknowledge*, knows the *states* of all mankind, what they now are, and what they will be in the other life to all eternity.

Per. Can man, by any one action, or by all the actions of his life, so change or alter what you call the *states* of his life, so as to produce in eternity, a *state* different to that which the foreknowledge of God had previously seen?

Min. Certainly not.

Per. Then, my good Sir, our reasoning is at an end; for if the state of each one in eternity is foreseen by, and known to the Lord; and the state so foreseen and known, cannot, by the actions and life of man, be altered; it follows, I think, after all, that, notwithstanding all that may be urged against it, there is such a thing as predestination to misery, and election to happiness.

Min. Our reasoning indeed, may be at an end; but it does not follow that therefore, predestination to misery is established.

Per. Well, Sir, as you appear to be unwilling to give up your point, will you allow me to put the question to you in another form?

Min. Certainly, say on: and please put the question as clearly and distinctly as you can, that we may properly understand each other; for much depends upon this mode of proceeding.

Per. I thank you, Sir, for the hint, and will endeavour to be plain, that no misunderstanding may arise between us. You said in your discourse, did you not, that God is Love, Infinite in mercy and compassion; that in Him there were neither anger, wrath, vengeance, fury, nor any such thing; and that he never did punish or cast any one into hell?

Min. I did say so, and I am prepared to prove the truth of these points.

Per. Now, if God be thus nothing but love and mercy, the question I ask is this;—and I will put it in a familiar way, that you may understand what I mean. Suppose the Lord, upon the creation of two men, whom we will call A. and B. knew, according to your admission of the Divine foreknowledge, that A. would come into heaven, and partake of its delights; but that B. would come into hell, and experience its sorrows. Now as this foreknowledge could not, by any human action, be set aside, I ask, whether it would not have been more merciful in the Lord, to refrain from the creation of B. than to create him, knowing at the same time, that he would come into hell?

Min. I thank you kindly, for the clear and distinct manner in which you have placed the question before me, and will endeavour to give you my thoughts thereon, which I hope will have some tendency to solve the difficulty. In answering this question at once, I should say, that the love and mercy of God are as much exercised in the creation of B. although the Lord knew that B. would come into hell, as they were in that of A. whom He foreknew would come into heaven. But before this subject can be satisfactorily explained, it is necessary to know what is meant by HEAVEN, and what by HELL. Upon the clear definition of these terms the illustration of your question depends. It is evident from all that is written in the Holy Scriptures concerning *heaven* and *hell*, that the terms are mentioned therein, not so much in reference to PLACES as they are to STATES; and if the idea of *place* alone be attached to these terms, separated from all idea of *state*, nothing but confusion will arise in the mind, and it will then be impossible satisfactorily to answer the question at all. *Heaven*, in Scripture, is called the kingdom of God, and the residence of all that is peaceful and happy: while *hell* is described as the residence of the devil and his angels, and of all that is vile and filthy. Our Lord, speaking of heaven as being the kingdom of God, said, "The kingdom of God cometh not with observation; neither shall they say, Lo here! or lo there! for behold, the kingdom of God is within you!" Luke xvii. 20, 21. Paul in his Epistle to the Romans, tells us what are the things which constitute this kingdom;—he says, "The kingdom of God is not meat and drink; but *righteousness, peace, and joy* in the Holy Ghost." xiv. 17: HEAVEN, as a state, is formed in the inmost of the soul, by a reception of the Divine Love and Wisdom, flowing from God; the former ruling in the human *will*, and rendering tranquil and peaceful every affection and desire; and the latter illuminating the understanding, opening every faculty thereof to the light of heaven. By the reception of Divine Love and Wisdom; and a life according thereto, the soul becomes filled with *righteousness, peace and joy* in the Holy Ghost, and the state so formed within is HEAVEN and the kingdom of God. *Hell*, on the contrary, is formed in the soul by perverting the Love and Wisdom of God, by turning the Love into hatred, and the Wisdom into ignorance, falsehood and insanity; by which perversion the soul becomes formed into the image of Hell, and the *righteousness, peace, and joy*, are changed into their opposites, *unrighteousness, discord, and sorrow!* Now, viewing heaven and hell, more in the character of *states*, than of *places*: and consequently more applicable to that which is *within* a man, than to that which is *without* him,

it will be seen that the predestination of which the Scriptures speak, will be found to apply to STATES, and not to PERSONS. The Lord created man in a state of perfect freedom, granting him power to make his own choice of *good* or *evil*; at the same time addressing him, "Choose you this day, whom you will serve!" In addition to this, the Lord has put him in possession of His Word of Truth, to guide and direct him in all his journey through life; pointing out the unalterable law of Divine Order, that the effects of the *evil states* called *hell*, are predestinated to be "lamentation and mourning and woe;" while those of the *good states*, called HEAVEN, are as firmly fixed to be "*righteousness, peace, and joy.*" Thus those who have heaven formed within them, are those who have obtained an inheritance with the saints in light, "being predestinated according to the purpose of Him, who worketh all things after the counsel of his own will." Eph. i. 11. Again, I may say, that *heaven* and *hell*, good and evil, happiness and misery, are comparative terms, and are descriptive of the state, pursuits, and effects of two classes of persons, whose lives and dispositions are opposite to each other; HEAVEN is the state of those whose affections are under the Divine Control, and who delight therein; and inasmuch as this is according to Divine Order, they are called good, and their life is said to be happy: but HELL is the state of those whose affections are under the control of self-love, and the love of the world; and inasmuch as this state is opposite to Divine Order, they are called evil, and their life is said to be miserable. The Lord's mercy, however, is as much over the one as it is over the other, but the reason why similar effects are not produced, is, because they do not all receive alike and act alike: the Lord's love is so exercised, that it gently restrains the evil from plunging deeper into sorrow, and elevates the good into higher states of happiness: thus the Lord apportions to every one as much of the Divine life as each is capable of receiving; and it is in this way that "The Lord is good to all, and His tender mercies are over all his works." From this view of the subject, I consider, that the Divine Love, is as much exercised in the creation of B. as that of A. and that it would not be *more merciful* in God to refrain from the creation of B. merely because the *Divine foreknowledge* saw that he would receive but a very small portion of the Divine Life, and that when so received, he would find his life and delights to consist in perverting *that* which the good and wise would use to a better purpose.

Per. I thank you, Sir, for the observations you have made, and I now see the necessity of giving this subject a more minute consideration than I have hitherto done.

GULIELMUS.

THOUGHTS ON THE DIVINE PROVIDENCE.

CONSIDERED IN RELATION TO THE FREE AGENCY OF MAN.

[Taken from No. 2. of the American New Jerusalem Magazine.]

THE end of the divine providence is a heaven out of the human race; and, in all its operations, it protects the freedom of man in a manner which could be only the effect of the divine love for this end. Nothing can be appropriated by man but in a state of liberty. Consequently, it is only in this state that man can be reformed, regenerated, and be receptive of heavenly love and happiness. Therefore, the divine love of the liberty and of the salvation of man are essentially the same. A person is truly free, in proportion as he suffers himself to be led by the Lord. The celestial angels are free in the highest sense, because they are receptive of the love of the Lord in a purer state than others. This love is perfect freedom; being essential good, and in the constant effort to do that which is good. The divine freedom being infinite, utterly precludes the possibility of acting otherwise than in conformity to the laws of Infinite Wisdom.

The operation of the divine love is immediately upon the involuntary principle of man—called involuntary, because it is entirely above his own control. Of the existence of this principle, we have a kind of consciousness. We cannot, however, make it an object of thought, any more than we can see the spirit with the natural eye; for a higher principle of the mind may conceive of a lower, but not *vice versa*. This would be to invert the order of creation. The mediate effect of the operation of the divine influx is the voluntary principle. This, in true order, is an exact correspondence of the involuntary—that principle in which the individual, (acknowledging that the love, as it descends, is divine, and this love being such as to desire to be that of another,) acts as of himself, yet from the Lord. This is the marriage of the Lord with the church. But the voluntary principle in man is, in consequence of the fall, entirely perverted. It is therefore provided by the Lord, in order to the preservation of human liberty, that the influx should be directly from the involuntary into the intellectual. Had not this been so ordered, it would have been impossible to do other than evil. But the intellectual, being capable of an elevation above the voluntary, may see the true light; and, by conformity to it, a new voluntary principle will be formed in the intellectual. There is then a new and a higher kind of liberty. The will was before determined by the free exercise of the understanding; the understanding now resumes its proper place, and becomes the servant of the will.

The distinction between the involuntary and the voluntary

principle, is apparent in the different organs of the body. Those organs whose operation is not subject to our own control, correspond to the involuntary principle. Such are the heart, and most of the viscera. In the lungs, corresponding to the intellectual, the involuntary and the voluntary meet. Our breathing is sometimes the effect of our own volitions, and sometimes not; and, as an individual is introduced into a society of heaven, though his respiration may be voluntary, he cannot but respire with that society, in the same way as he acts as of himself from the Lord.

The relation between the involuntary and voluntary is such that man cannot, by any immediate act of his own mind, destroy his natural life; for lower principles cannot ascend into higher; though natural disease and death can hardly fail to be ultimately produced, by a continued resistance to the divine order. If the lungs were altogether a voluntary organ, death might be produced at the pleasure of the individual; but involuntary respiration will press in, and thwart his efforts. His power to destroy his own life is not from within outward, but from without inward; and in thus counteracting the divine order and influx consists spiritual death also. Not that it is in the power of an individual in the other world to destroy his own existence; for life is constantly flowing in from the Lord above his reach. But the lower principles, which are under his control, may be destroyed, and rendered utterly unresponsive of his heavenly life.

It is supposed, that the voluntary principle of man exists only when it is called forth in what is usually termed an act of volition. That the voluntary powers of man are in constant operation, whether he be quiet or active, is obvious from the state of the voluntary muscles. For, immediately on sleep, when these powers are suspended, the head falls, and all these muscles become relaxed. Hence we see why, in the Word, the Jews are called a stiffnecked people. For the muscles about the neck are particularly under the province of the voluntary principle; and this expression becomes the true ultimate by which self-will is expressed in the letter of the Word.

The very wonderful manner in which human liberty is protected by the divine providence, is very apparent in our progression from infancy to old age. Previous to birth, the involuntary principle only is operative; but at this time, the lungs respire, and the voluntary principle begins to manifest itself, though in an exceedingly faint, and almost imperceptible degree. The principles are developed in the same order in which they are designed to exist after their development; from inmost to ultimates: and are de-

veloped in such a gradual and tender manner, that, if society was such as to fully co-operate with the divine endeavour from within, every obstacle to the descent of the true order of heaven, which occurs from infancy to manhood, would be freely met and overcome. Brutes are born directly into an instinctive knowledge of whatever their condition requires ; but the Lord thus gently unfolds the power of man, in order that there may be nothing of coercion ; but that the individual himself may fully co-operate in their development, and thus become a voluntary medium of divine influx. It was said, that, in infancy, the voluntary principle had hardly begun to operate. The infant is nearly passive, and his motions are mostly involuntary. He does not will or think, according to the usual understanding of volition and thought ; but possesses that kind of consciousness which we should have, if we ascended within ourselves, above those principles which appear to be at all the work of our own hands. Thus to ascend into the elements and beginning of our own creation, where the Lord *stretcheth forth the heavens* ; and thence, by our co-operation, to permit the lower principles of the mind to be formed after the same pattern, is *to be born again, to become as little children*, to ascend to where the good and the true are perpetually born within us from the Lord, to return, as it were, to our own infancy, save that the innocence of infancy, as it now descends, becomes clothed with the wisdom and strength of manhood. The infant is associated with the celestial angels, of whom our Lord said, that they *do always behold the face of my Father, who is in the heavens* ; and the term of infancy is of considerable duration, in order that the highest principles of the mind may acquire strength to overcome the resistance to divine order, which hereditary evil will perpetually offer beneath ; or if, in later periods, he be borne away by his own will, he may yet not be entirely insensible to the presence of the Lord within him, by which his evils may still possibly be curbed and subdued ; so that *the wolf also shall dwell with the lamb ; and the leopard shall lie down with the kid ; and the calf, and the young lion, and the fatling, together ; and a little child shall lead them*. Each succeeding period of life presents an image of what is seen in infancy. It is the perpetual endeavour of the Lord, as the interior principles are formed, thence to descend into those which are beneath, that all may be made in His Image and Likeness ; and this is effected so far as it can be done consistently with the freedom of the individual. But the state of the world is now such, that, as hereditary evils begin to operate,—though the Lord is not the less present in his endeavours to check them,—if His presence continued to

be perceived, it would not as a restraint. This, therefore, is not permitted; for the freedom of every one is preserved, as the only possible ground of his salvation. It is the same infinite love which evades the eye of the atheist, and warms the hearts of the celestial angels.

As the lower principles of the mind can be formed in true correspondence to those within, only in a state of the perfect freedom of the individual; so, after he has been borne away by his evils, the lower principles must be reformed freely, as of himself, in order that the internals may be restored by the Lord.

The sense in which the liberty of man peculiarly resides, is the taste; inasmuch as it is here that he decides whether that which is offered shall, or shall not be appropriated, and make a part of him; for, after it has entered the stomach, he has no further power. Hence Swedenborg says, "inasmuch as the taste corresponds to perception, and to the affection of knowing, of understanding, and of growing wise, and the life of man is in that affection, therefore it is not permitted to any spirit, or to any angel, to flow into man's taste; for this would be to flow into the life which is proper to him."

THE NEW LITURGY.

This long promised acquisition to the church has at length made its appearance; and upon the whole, we may safely say, it is an improvement on former Liturgies. The preface, which comprises nearly thirty pages, contains some very seasonable observations on the necessity of public worship. The Work now presented as *the Liturgy of the General Conference*, we are told, has been revised and approved by Committees appointed by the Conference for the purpose; which no doubt were selected with the judgment that has hitherto characterized the collected wisdom of the church. In the *general services*, we find both a morning and afternoon or evening one, which will, doubtless, be found an accommodation to those societies who worship twice a day. The *particular services*, are those adapted for Baptism, the Holy Supper, Marriage, Visiting the Sick, and Burial of the Dead: the *extraordinary services*, are for the Ordination of Ministers, Consecration of ordaining Ministers, and the Consecration of Places of Worship: some of these the former Liturgies did not possess. Added to the above, the Work contains some excellent *forms of Doctrine and instruction*; viz. Articles of Faith, the Creed of the New Church, and a Catechism for children. In drawing up these forms, it appears, that the Committee have carefully avoided

the introduction of phrases from THE WORD, composed in highly figurative language, because to many minds even of good capacity, but more particularly those of children, they are by no means intelligible. The want of this care, in the composition of former Liturgies, especially that part of them, called "The Creed," was a great defect, and partly the means of causing very gross notions of our doctrines to be entertained by strangers, who occasionally visited our places of worship, and heard the Creed repeated.

It is to be regretted, that this admirable plan, pursued by the Committee, in reference to the forms of doctrine and instruction, was not adopted in constructing the Forms of prayer, &c. which, however excellent as they are, would have been much improved thereby. For instance, in page 25, there is a sentence which runs thus, "Let us, therefore, *lift up our hearts with our hands, unto God in the heavens.*" Now without meaning the slightest offence to any one, the writer of these remarks humbly presumes it would have been better had this figurative language been avoided, and that which was intended to be signified, viz. to elevate our affections with power, have been written in its stead.* Again in p. 50, we read "Now is the Sun of Righteousness risen indeed, and sheddeth *healing in his Omnipresent rays:*" (the latter part of this sentence is very properly substituted for "*healing in his wings*"). "Now is the *light of the moon* become as the *light of the sun*, and the *light of the sun* is *sevenfold*, as the *light of seven days*, since the day that thou, O Lord, didst *bind up the breach* of thy people, and *heal the stroke of their wound.*" This is a sentence chiefly excerpted from those prophecies of THE WORD, which being of the *primary* class are couched in that peculiar style, as was not intended to be understood in the ordinary sense of the words: hence the SCIENCE OF ANALOGIES must be here applied with some skill, to decipher the language, before we can comprehend its meaning.

In making these remarks on a Work designed to be of great utility in the church, it affords some satisfaction to observe that the fault which is condemned, has been carefully avoided in p. 33, by prefixing the word "*spiritually*" to an extract; and in p. 54, by adding to another the signification of the words. In the former, the sentence runs thus "Be pleased, *spiritually*, to give sight to the blind, hearing to the deaf, strength to the lame, and life to the dead; and to heal all manner of sickness and disease among the people." In the latter, the sentence is, "No

* No person, we think, can possibly misunderstand this sentence as it now stands in the Liturgy. The spiritual sense is translucent through the letter, and is powerful, because in the direct words of Scripture. *Edits.*

one can enter the kingdom of God except he be regenerate, or born of water and the spirit,—that is, by *the truths of faith and a life according to them.*"

Before we conclude, it may not be improper to remark, that it is to be feared, that there are some few passages taken from THE WORD, which are not exactly adapted to enforce the doctrine they are meant to do: an instance of this, it is presumed, may be found in pages 92 and 93, on the "Consecration of Marriage," which are introduced by the following observation, "Hear therefore the declarations of the Word of God, concerning the divine institution and laws of *Marriage.*" "God created man in his own image; in the image of God created he him; male and female created he them: and God blessed them: and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it." Gen. i. 27, 28. "And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him. And the LORD God brought the woman unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." Gen. ii. 18, 22, 24. Now it is notorious, that the members of the New Church, are very tenacious of maintaining, that the early chapters of Genesis belonged to THE WORD of the ancient church, and is constructed according to a *peculiar* style, adapted in an especial manner, to the genius of the people composing that dispensation; and differing vastly from the one in which the following chapters (commencing with the history of Abraham), are written; inasmuch that *the whole is written allegorically*, or in other words, it has no natural meaning attached to its literal sense* as those parts have, which are to be understood in the ordinary manner.

If this then be really the case, why bring forward certain passages from *that* part of THE WORD, and design them to be understood in the ordinary sense, so that *they may be made suitable* to enforce a particular doctrine, when recourse may be had to others, written in a *different* style, whose *literal* sense may be properly applied to the subject? If an opponent comes forward and enforces the commonly received opinions, concerning the creation of the world, and the fall of man, he quotes the Mosaic history in its *ordinary sense* for his authority; and what is the consequence?

* We do not understand what our worthy Correspondent means, by the words, "no natural meaning attached to its literal sense." The Word in its literal sense is most holy, and most true, though we perhaps may not, in every case, be able to decipher its genuine literal meaning. *Edits.*

Why, this testimony by the New Church is *then* immediately evaded, under the assertion that *this* part of the WORD is *purely allegory*, and hence not to be understood in the obvious, but in a *spiritual* sense. Is it then right, on other occasions, to take advantage ourselves of the very practice, which in our opponents, we will not allow?

If we wish occasionally to embody the language of THE WORD in our prayers and other forms of worship, let such parts be selected, as is constructed according to that STYLE which presents *naked truths in the sense of the letter*; we shall then have language that is majestic and yet simple, divine and yet comprehensible to the meanest capacity. Whereas, to introduce those parts of THE WORD, which are highly figurative, would, if carried to much extent, be something like using a tongue unknown to the worshippers, as the Roman Catholic church in part of its service is accustomed to do.

A. J. L.

AN ADDRESS

Delivered on the 19th of June, 1828, by the Rev. Manoah Sibly, at the Anniversary of the London Society for printing and publishing the Writings of the Hon. E. Swedenborg, subsequent to the sentiment expressed by the chairman—"Success to the labours of the Ministers and Missionaries of the New Church."

GENTLEMEN,

For myself, and in the name of my colleagues, I return you our thanks, for this mark of your esteem, of the ministerial and missionary labourers in the Lord's New Church. I cannot for a moment doubt, but, that the sentiment your lips have expressed, comes from the heart, because, I cannot otherwise conceive, but that every person here present, from the heart, wishes the prosperity of the Lord's New Church; and it appears, by retrospection, that the ministerial and missionary labours have very much promoted her growth, and that they ought to be considered as powerful means, calculated, under the divine blessing, of producing her establishment among mankind at large, as well as individually. And when I speak of producing her establishment, I do not mean, her most outward external form, or her becoming paramount over all other religious bodies; No, beloved, the real New Church-man wishes well to her, for the benefits which her doctrine and life confers on his fellow men; he wishes well to the New Jerusalem, from a love to the promotion of the best interests—from a sincere regard to the present and eternal well-being of his neighbour.

Surely these are laudable motives ; they are motives existing with, and whence spring, the actions of the just made perfect above ; yea, let me say, they are motives which actuate the breast of our blessed Lord and Saviour himself. No other motive and end could actuate the Divine Mind, in the establishment of a peculiar church in the world, by an immediate revelation from himself ; and, at last, the establishment of the New Jerusalem, when all other dispensations had come to an entire consummation.

The man, who has his mind open to the influence of heaven, as is the case with all the genuine members of the Lord's Church, with whatever good his soul may be blessed, he cannot but will, and seek after the means, that others may participate in the enjoyment.

From this wish to benefit our fellow men—to impart to others of the spiritual riches which we possessed, commenced on the 27th January, 1788, now more than forty years ago, by a few, who were favourers of the heavenly doctrines of the New Jerusalem, their avowed promulgation by public worship, and by preaching.

And when we take a view of the New Church, in her present state, it evidently appears, that the Lord has prospered the work of the ministry therein, both in respect to its regular local exercise, and its missionary exertions. Since that commencement of the avowed promulgation of these heavenly doctrines, to this day, the receivers of the divine verities of the New Jerusalem, must have increased more than a hundred fold. Paul may plant, and Apollos may water, but it is the Lord alone that can give the increase. He is the omniscient God. All times and seasons are in his hand. He weighs the mountains in scales, and the hills in balances. His church is his peculiar care, because it is the grand nursery for his angelic heaven ; and as the Lord now has no other peculiar church except his New Jerusalem ; therefore, He has his especial eye on her prosperity and success ; for thereupon depends the spiritual condition of all the other inhabitants of the globe ; and not only of this globe, but of every globe in the universe ; yea, of the very angelic heavens themselves. The inspiration therefore, to use all orderly means in our power, which may be conducive to promote the prosperity of his church, and to enlarge the receptivity of the heavenly doctrines upon which she is founded, is from the Lord Himself. Moreover, the work of the ministry is a labour in which he was pleased to employ himself, while in the world : hence the ministerial and the missionary labour, being an orderly means, sanctioned by His own authority and example, he will, when performed from a sincere heart to his glory, and our

neighbour's benefit, doubtless give his divine blessing, in causing it more or less, to be conducive to the desired end.

From the zeal, with which the minds of the recent receivers of the heavenly doctrines are enkindled :—from the ardency of its flame, in this their first love, they are very apt to think, that nothing more is requisite, except the promulgation of them, to have them eagerly received. But we may know, because we are instructed by our Lord himself, that the seed of Divine Truth falls on many soils, and that there is but one ground only—the good ground—the good and honest heart, in which it takes root to good purpose, so as to germinate and produce fruit, acceptable to the Lord, and saving to the soul.

The accumulated load of evils, hereditary and acquired, under which mankind universally groan; the erroneous principles which captivate their understandings, because agreeable to the concupiscences of the natural man; and the prejudice for long established opinions, are powerful obstructions to the heavenly doctrines of the New Jerusalem making that rapid progress as, in many instances, doctrines grossly erroneous have done.

But we hope that as the new heavens, out of which from the Lord this Church descends upon earth, increase, goodness and truth, flowing down from heaven to earth in a larger stream, will have a more powerful influence in the world; that, the harvest being great, the Lord of the harvest will send forth labourers into his harvest, who may be efficient for the work;—who may be disposed to labour and to serve the Lord in the work of the ministry, and that it may be abundantly blessed in being instrumental in turning many to righteousness.

We have a rational ground of assurance that this pleasing prospect will eventually be realized in the New Church; that she will become a name and a praise in the earth; and, as the Lord's usual course of operations is by means, and as we all possess some means for the promotion of the establishment and welfare of his church, it becomes us to endeavour, one and all, according to our respective capacities and abilities, to co-operate with him in the accomplishment of the greatest service in his kingdom, constituted of his church in heaven, and his heaven on earth. And, however, in the narrow span of our probationary day on earth, we may not see the prosperity of the Lord's kingdom below, to the extent that our hearts could wish, we may rest assured that the Lord is watching over it by night and by day; that he has his New Church under His own Divine Human Auspice, that she will finally triumph over all opposition, and that the stone cut out of

the mountain without hands, will in due time become a great mountain, and infill the whole earth.

Let us then do our duty towards her while we are continued below, and at death we shall find our happy spirits ushered into the glory—the beatific vision, of the New Jerusalem above.

NOTE FROM THE EDITORS OF THE INTELLECTUAL REPOSITORY.

THE Editors of the Intellectual Repository, &c., request of the Editors of the New Jerusalem Magazine, &c., to oblige them by the insertion of this Note in the next Number of their work. By so doing they will assist in bringing the unpleasant discussion to which it relates more speedily to a termination.

Since the publication of the last Number of the Intellectual Repository, the Editors have been assured, through a channel professing to have accurate information, that the article in the New Jerusalem Magazine for May last, bearing the title of “Explanation of the terms Gnostics, Phantasiasts, and Pantheists,” was not written by Mr. C. A. Tulk. Although, when they formed the opposite conclusion, as stated in their last Number, they did not proceed upon slight grounds. They freely acknowledge that they may, in this respect, have been in error: and they are willing to make this acknowledgment absolute, and to retract whatever they have said which rests upon such error as its foundation, if the gentleman affected will declare,—or if the real author, being a different person, will avow himself and declare for him,—*that he had no share in the composition of the article whatsoever, and was in no respect a party to it previous to its publication.**

* Whether Mr. Charles Aug. Tulk, or the *REAL* $\chi\pi\eta$ will or will not comply with this requisition of the Editors we know not; over this part of the affair we have no control, and must therefore leave it to those gentlemen to do as they please. We had prepared a paper to publish in this number, in which we had positively declared that the Editors of the I. R. had no ground for their charge, and that the “unpleasant disclosure,” which they supposed themselves to have made, was altogether destitute of fact: but after receiving the “Note from the Editors of the Intellectual Repository,” the publication of our own paper was deemed inexpedient. There is, however, a duty which we owe to ourselves, and which we feel called upon to perform. Our duty is to assure the Editors of the I. R. as well as to declare most positively, (and we do so because we think the intention of the Editors was to include us with Mr. T. in taking part in the “manœuvres” of which they complain) that the paper signed $\chi\pi\eta$ is NOT the production of CHARLES AUG. TULK, and “that he had no share in the composition of the article whatsoever, and was in no respect a party to it previous to its publication”—no nor after neither! We make this statement, neither from conjecture nor ignorance, but from positive knowledge. We declare most solemnly, fearless of contradiction, that $\chi\pi\eta$ is not Charles Aug. Tulk; but another gentleman, who is an acknowledged and worthy lay-member of one

While the Editors of the I. R. thus admit it to be possible that they may have been more or less mistaken in regard to the authorship of the paper in question, they beg that they may not be supposed to retract any thing which they have said on the merits of the paper itself. Nothing, also, that they advanced, in other parts of the discussion, will be in the slightest degree affected by an error on this point.

On account of the time which must intervene before the Editors of the I. R. can take any further steps in the affair in their own work, they embrace the present opportunity of making the above statement. If the answer they may obtain shall be satisfactory, they will make every requisite acknowledgment in their next Number. Most abhorrent is it from all their principles and feelings to be instrumental in the slightest injustice towards their greatest enemies (if they have any.) Their end is nothing but the pure truth; and nothing but pure truth would they knowingly employ as means to that end.

July 17, 1828.

of the New Church Societies in London; more than this we are not called upon to state respecting $\chi\mu$, this we think is quite sufficient for our purpose, and will tend to remove that obloquy which would deservedly be attached to us, if we could, knowingly, take a part in such unworthy manoeuvres as are, by mistake, so unfortunately ascribed to Mr. T. But the Editors in the last number of their work, are not only mistaken respecting $\chi\mu$ being Charles Aug. Tulk; but they are as much mistaken when they insinuate, (as they do when they say, "how many of the other signatures are transformations of Charles Aug. Tulk, is more than we can pretend to decide,") that some, if not all, of the other papers alluded to are his also. A word upon this is sufficient. The five papers to which we believe they have alluded, are signed EXPECTANS; OO; $\chi\mu$; L. C. and CHARLES AUG. TULK. Now we positively declare, that not one of these papers has Mr. T. for its author, except that which is signed by his own name; and further that he never did write any paper that was afterwards printed in the New Jerusalem Magazine, but what was signed " * * *" or "CHARLES AUG. TULK."

In making these plain statements of facts, we do not wish to be understood as advocating either the views of Mr. T. or of depreciating those of the Editors of the Intellectual Repository. We have taken no part whatever in this controversy, neither do we intend. The Editors of the I. R. charge Mr. T. with denying the reality of the Lord's appearance in the flesh, or of his *actual incarnation*, according to the obvious and popular meaning of the words: if this be a true charge, then we hesitate not to declare that we will not be supposed to entertain any such a nonsensical theory; for the belief of which there is not the slightest ground either in the Word of God, or in the Writings of Swedenborg. We must, however, confess, that we have not been able to discover any such denial in the papers of Mr. T. Our belief is most firmly grounded in the New Church doctrines which teach that Jesus Christ is the One only true and living God; that by actual Incarnation he was visible to the bodily sight of men, and became the Redeemer and Saviour of the world, in whose sacred, divine and glorified Person the fulness of the Godhead dwells bodily. That we may all be daily and hourly strengthened in this belief, and that we may grow in the knowledge and love of it, is the sincere prayer of the

EDITORS OF THE NEW JERUSALEM MAGAZINE.

Review of Books.

The Astronomical Doctrine of a Plurality of Worlds irreconcilable with the popular Systems of Theology, but in perfect harmony with the True Christian Religion: being a Lecture delivered April 13, 1828, at the New Jerusalem Church, Cross Street, Hatton Garden. With an Appendix, including additional Strictures on Dr. Chalmers, and other of the Principal Theological Writers on the Subject; by the Rev. S. Noble, Esq. pp. 64, 1s. 6d.

Although the doctrine of a plurality of worlds is pretty generally acknowledged in the present day to be a true and rational doctrine, yet, as the author shows in this work, it is nevertheless "irreconcilable with the popular systems of Theology, but in perfect harmony with the True Christian Religion." The man who attempts to *prove* the doctrine of a plurality of worlds to be false, and opposed to the Christian Religion, would find it just as easy a task to disprove his own existence, and just as rational. To suppose, with the late Lord President Forbes, that the heavenly bodies were created for no other purpose than their use to this earth; is about as good a piece of logic as to suppose, that three or four thousand large luminous bodies were created to give heat and light to a *pea*!

Our author's reasoning, respecting the perfect harmony that subsists between True Science and True Theology, is, we think, conclusive; for it is certain, that true Theology and true Science, must always agree together; but a false Theology and a true Science never can. Our author, in his reasoning upon this subject says:—

It is, however, only between true Theology and true Science that there can be any just correspondence; and while the latter must ever attend, as an humble handmaid, on the former, she will also, as a loyal subject, expose the pretensions of every intruder that would usurp the throne of her legitimate queen.

"But a word of caution may here be expedient. Before any doctrine commonly accepted as a truth of Religion is rejected on the testimony of Science, it behoves us to be most thoroughly satisfied that Science has spoken out. Science has her fallacies as well as Theology; which have quite as often, and perhaps as long, imposed on the understandings of mankind. Many are the ridiculous fancies, which, under the name of Science, have had their advocates and admirers. Nevertheless, when Science presents a fact which is demonstrably true, or which is deduced from demonstrated facts by rational inference not less clear and convincing, we may be certain that no religious doctrine which is totally irreconcilable with it, can be a truth of genuine Theology. But here another caution, equally important with the former, also becomes necessary. When any truth of Science irresistibly militates against a certain doctrine of Theology, we are not to conclude that it militates equally against the Holy Scriptures, from which such doctrine is reputed to be drawn. That the Scriptures are truly entitled to be received as the Word of God, is demonstrable by evidence quite as convincing as any that can be given for the first truths of Science. All that is proved, then, when any positive truth of Science is

found to be inconsistent with any received doctrine of Theology, is, that the doctrine impugned is a tenet of false Theology, not justly deduced from the Scriptures; and that the texts on which it is supposed to be founded are falsified and misunderstood. When such discrepancies between the truths of Science and commonly received doctrines, are used as arguments against the truth of the Scriptures themselves, it is commonly done by men whose enmity to Divine Revelation arises from other sources: though such difficulties also minister occasion of great anxiety and doubt to the humble and sincere.

"Such, then, has been the case, in a remarkable manner, with the astronomical doctrine of a Plurality of Worlds. From the time of its first introduction, among the moderns, till the present day, it has been seen, by those who are called orthodox, to be not fairly reconcilable with the doctrines prevailing in the Christian world on the cause, nature, and design of the coming in the flesh of the Lord Jesus Christ: and although the strong evidence which it carries with it has obtained for it almost general adoption, among the vulgar as well as among the learned, yet many of the stricter disciples of the popular system of theology have entered their earnest caveat against it. When Sir I. Newton published his *Principia*, in which the true theory of the planetary motions, previously propounded by Copernicus, is clearly demonstrated, and thus the existence of a plurality of worlds in the visible universe is made in the highest degree probable, the learned and ingenious Mr. Hutchinson published, in opposition, a work which he denominated the *Principia of Moses*; in which he endeavours to establish, as a point both of science and religion, the antiquated doctrine that this is the only inhabited natural earth: and though his system is extremely intricate, and perplexed with great difficulties, it has been followed by many learned persons, even till the present times,—purely because the doctrine of a plurality of worlds was set by them to be incompatible with certain favorite tenets of modern Christianity. On this account, even so eminent a man as the late Lord President Forbes endeavours, in his works, to discountenance the opinion that the heavenly bodies were created for any other purpose than their use to this earth. Even so recently as when the astronomical doctrine was advocated, a few years since, by the celebrated Dr. Chalmers, and endeavoured to be combined with a belief in the common system of theology, a very ingenious volume, full of multifarious reading, was published in answer; the author of which strongly reprehended the admission by Christian divines of the popular astronomical doctrine, on the ground of its absolute irreconcilableness to the doctrine of the atonement, and its consequent tendency, as he conceived, to nothing but absolute Deism: and so many of the professing Christian world agreed with him in sentiment, that two editions of his work were called for.

"What the plain and honest believers in the popular system of theology have seen to be the nature of the doctrine of a plurality of worlds, the Deists have plainly enough seen also; and, assuming the doctrines usually taught as those of Christianity to be those of the Scriptures themselves, they have not failed to urge this astronomical truth as a demonstrative argument against the truth of the Christian Religion and of Divine Revelation. The notorious infidel, Paine, in his usual style of dogmatism and arrogance, is pleased to say, "The system of a plurality of worlds renders the Christian faith at once little and ridiculous, and scatters it in the mind like feathers in the air. The two beliefs cannot be held together in the same mind; and he who thinks he believes both, has thought but little of either." Affirmed of the Christian faith as it is in ~~fact~~, these assertions are most scandalously false: but affirmed of the Christian faith as it is commonly but mistakenly represented, it cannot be denied that they have but too much foundation in truth. Surely then it is time that a view of Christianity should be made known which rescues the Christian faith from this reproach,—which restores the agreement between the doctrines of Theology and the truths of Science,—and which exhibits the works of God in re-

demption, as completely worthy of, and fully co-extensive with, his works in creation. When erroneous conceptions of Christianity are compelled to quail before the boasts of presumptuous Infidelity,—as Saul and his hosts lay cowering in their tents at the dreaded voice of the champion of Gath; it is fit that purer sentiments should be permitted, though despised and repelled like David, to undertake the conflict. It is genuine Truth alone that can say, with no misgivings at heart, “Who is this uncircumcised Philistine, that he should defy the armies of the living God?”

Our limits will not permit us to make any further observations upon this Lecture, we must therefore content ourselves by assuring our readers, that Mr. Noble has given some satisfactory remarks respecting the reason why Jehovah assumed Humanity in this *our world*, and that by such assumption, all other worlds partook of the blessings derived from this great work: thus Jesus Christ as the true God and eternal Life, did really save to the *uttermost*. At the end of the Lecture there are 16 pages of notes, containing much that is valuable and interesting. All that now remains for us to do, is, to earnestly recommend it to the notice of our readers.

Miscellanea.

DIALOGUES BETWEEN A MOTHER AND HER SON, &c.

(Concluded from page 235.)

Mother. A most delightful and instructive dream indeed, my child, I hope it will have a due influence upon your mind, and strengthen your present determination to lead a life of love and usefulness upon earth, that you may in reality follow the darling child to the kingdom of glory. Our good old friend has been here, and presented me a few verses, which he has penned for your comfort and entertainment, and requested me to present his affectionate and consolatory regards to you; I will read them to you, my love.

Think, O my soul, what scenes await
The righteous in a future state,
And mark their sweet employ!
For not in languid indolence,
Nor in the mere delights of sense,
Consists angelic joy.

Nor do they ev'ry moment bend
In pray'r, and outward praises send,
Unceasing, to the Lord;
Tho' oft they in his temple meet,
And, waiting near his sacred feet,
They hear and learn his Word.

Ten thousand diff'rent works they find
To occupy the noble mind,
But none a burden prove:
In active uses all are found,
And all in charity abound;
Their ev'ry work is love.

And love within itself includes
 The source of all beatitudes :
 And they who act from love,
 Whate'er they do, find pleasure still :
 Performing thus their Father's will,
 His nameless peace they prove.

But stay, my soul ! those works of love,
 And the true joys of heav'n above,
 Thy feeble thought transcend :
 Enough that, from the body freed,
 Angels in ev'ry good proceed,
 Advancing without end.

Come, my beloved son, let us dry our tears, and rejoice in the felicity of our Friendly, it may not be long before we shall partake of, and perhaps heighten his delight in a world, where death shall all be done away, and we shall have done with our wearisome bodies, and never want them more.

Son. Never want them more, did you say, my dear mother ? I thought we could not be completely happy before our bodies were re-united to our spirits, by being raised up at the last day, do not you expect that there will be a resurrection ?

Mother. Most certainly I do, my dear ; but notwithstanding this, I do not, I cannot believe, that the material body which we now wear, of flesh and blood, will ever be raised from the grave ; because I read in the Word of God, that the Lord is Himself the resurrection and the life ; and also, that flesh and blood cannot inherit the kingdom of heaven : but how narrow must our conceptions be of Him, who formed the heavens and the earth ; and how gross our ideas of a spiritual state, when we confine Omnipotence, to the necessity of raising up vile bodies of flesh and blood, or of clay, only suited to our temporary residence in a material world, in order to render our immortal spirits more capable of enjoying a participation of eternal heavenly joy, and happiness. Is it not more scriptural, and also more rational to conclude, that as our lives and states, will then be altogether of a spiritual nature, we shall be accommodated with spiritual bodies, which will be suited to, and correspondent with such states ? beside we are informed, that God is the God of the living, and not of the dead ; now if each body which is now laying in the grave, is to be raised up and endowed with life, certainly our God is and must be at this very moment, God of the dead, as well as of the living ; and if all the spirits which inhabited those bodies, are without form, and destitute of bodies, what imperfect beings must they appear in the kingdom and presence of that Being, who is the God of order, and of Infinite wisdom ? and supposing that the happiness of departed spirits is incomplete, till the restoration of their former bodies, how contracted must be the power of our omnipotent God, or how circumscribed and degrading our ideas of His power, and His Omnipotence ! Let us for ever renounce such false and erroneous ideas and conceptions of our Almighty Creator and Redeemer, who is as competent to accommodate his creatures with spiritual bodies, in the spiritual world, as he was to clothe our spirits with material bodies suited to our temporal residence, in a material world, and which will perish in the using : Paul informs us, that as we have borne the image of the earthly, so shall we also bear the image of the heavenly, for saith he, "there is a natural body, and there is a spiritual body," and in order to confirm, and enforce this truth, he adds, "for this I say unto you, brethren, that

flesh and blood cannot inherit the kingdom of heaven." The Saducees are said to have been astonished at the doctrine of our Lord, when he informed them, that he was the God of Abraham, Isaac, and Jacob, and yet that he was the God of the living, and not of the dead; so also, the disciples were still more astonished, when they beheld Moses and Elias as living men, and heard them talking with the Lord as such; it is a mistaken idea, my child, and just reversing the order of things to suppose, that all in heaven is shadow, and all on earth substance; the celebrated Dr. Young informs us just the contrary, when he sings to the following effect,—“All, all on earth is shadow!—all beyond is substance.”

Son. But if our dead bodies do not rise again, how do you understand that passage, at the time of the resurrection of our Lord, where it is said, that many arose, and went into the holy city, and that they appeared to many?

Mother. It will be attended with much difficulty, my dear, to give you light upon this passage, as it is necessary for you to be acquainted with some divine truths, which are at present beyond your capacity to comprehend; but when you are able to read an author who has written very largely on this and other passages in Scripture, I make no doubt but you will gladly receive and appreciate the truths you will see held out for your acceptance; I will, however, endeavour to convey as clear an explanation of it to your understanding as I am capable of doing, or your present state of knowledge will admit, as some recollection of what you now hear, may lead you to investigate the subject when I am removed from you, and when I hope you will be enabled to behold it in all its spiritual and superlative beauty and brightness. The transaction you allude to, was altogether of a spiritual nature, and seen only by those whose spiritual sight was opened by the Lord, and to such, it was permitted to take place, in order to convince them, that all regeneration and resurrection to eternal life, is in consequence of the Lord's resurrection; and the consequent glorification of his human principle; until it became a glorified human. It cannot be supposed that by the holy city could have been literally meant or implied, that unclean, unholy, and profane city, Jerusalem! over which the Lord is said to have wept, and where he was also crucified! consequently it appears very plain to the enlightened eye of wisdom, that this passage together with the rest of Scripture, is written according to appearances, and that it corresponds to the spiritual states, which the disciples were then in, and that they then saw in like manner with St. John, in the Revelation, who was permitted whilst in the body, to have his spiritual sight opened, that he might behold the spiritual transactions of the judgment, which took place after the ascension of our Lord, in the spiritual world; when he beheld him upon whose bosom, he had presumed to lay his head, now seated upon the great white throne, before whose face the heavens and the earth are said to have fled away, and no place was found for them; he also beheld the dead, small and great, stand before his Lord, and the books were opened, the nature of which books I have already informed you.

Son. You have, mother, and I hope never to forget, that I am daily writing in them all that concerns my future state: nor can I be sufficiently thankful to the Lord, for the very important instruction He has enabled you to give me, which I hope, together with the death of my dear James Friendly, will help me to lead a life of usefulness upon earth, never forgetting that by the actions of my future life, I shall write all that concerns my eternal state; but I shall be glad if you will inform me what judgment it was that John beheld in the Revelation; I always thought it was representative of the last day, when we shall all be judged, according to the 25th chapter of Matthew?

Mother. In the divine Book of Revelation, are many things written which no man can understand, unless his spiritual sight be opened by the Lord; when this is done, he then sees in and by the light of heaven, and thereby discovers the concealed glory of the Word, which in its inmost,

is all divine, treating, in that sense, of the Lord Jesus Christ, and of the successive states of the Christian Church. Now I wish you to know, and ever to remember, that the Scripture contains a threefold sense, namely, natural, spiritual, and celestial, and that in each sense, it is to be considered as divine truth; accommodated respectively to the three heavens, or to the three states which may be opened in man, according to his reception. Now it appears that John was permitted to behold in vision, two distinct judgments, take place in the spiritual world; the first perhaps, represented the destruction or downfall of the Jewish church, which was predicted by several of the Lord's prophets, and also really took place agreeably with the declaration of Peter, who, when preaching to the Jews, immediately after the Lord's ascension informed them, that on that day was fulfilled the prophecy of Joel, respecting them, as a church, or as a people, part of which awful prediction ran thus,—that the sun should be turned into darkness, and the moon into blood;—agreeably with which was the prophecy of Jeremiah xv. 9. by which is signified, that the Jewish church shall breathe her last, or yield up the ghost, i. e. to perish as a church, being destitute of all love and charity, which is signified by her sun being set; and that this was accomplished is evident, from the words of Peter, which I have already repeated to you.

Son. What then is signified by the end of the world, which our Lord spoke of in the 24th of Matthew, where he makes use of the very same words and expressions used by Peter, to the Jews?

Mother. It is said by our Lord in this chapter, "he that readeth, let him understand," plainly indicating that what he said, was of a very deep and mysterious nature, which was most certainly the case. In the first place, I must inform you, that the words which our translators have rendered, "the end of the world" ought to have been translated the "consummation, of the age," as this signifies the end of the present Christian church, under its present dispensation, for notwithstanding, that the Lord himself founded the present church; yet in his divine Omniscience, He foresaw that it would, like all other former churches, be enveloped in thick darkness, and therefore, when speaking of its successive states, our Lord in his usual manner of conveying his divine instructions, under corresponding figures, informed his disciples, that in those days the sun (or divine love) should be darkened, that the moon (or divine truth) should not give her light, that the stars (or the knowledges of goodness and truth) should fall from heaven, i. e. be totally lost from the church, and the powers of heaven shall be shaken; the tribes of the earth (or all things relating to goodness and truth) shall mourn; then shall they see the Lord coming in the clouds of heaven, in power and great glory. The coming of the Lord denotes or signifies, His divine presence in the Word, as is at this day made known to all who will receive it. Clouds of heaven, signify the literal sense of the Word: power and great glory, signifies, the Lord's presence in the right interpretation of its spiritual and celestial senses; clouds signifying the literal, and glory the inward, and spiritual sense of the Word; and by angels with a trumpet giving a loud sound, is signified, heaven and divine truth proceeding thence, hence we are given to understand by these mysterious declarations of our Lord, that at the consummation or end of the present church period, when their will be neither true knowledge nor love of him, consequently, no love or faith upon earth, i. e. the church: the Lord will then open and reveal the spiritual and celestial sense of the Word, and the heavenly Arcana therein contained.

Son. I am quite astonished, notwithstanding all you have said of a spiritual meaning in the Scripture, to find that we are not to expect the Lord Jesus, to appear in the clouds, the natural clouds of heaven, at which time, I expected that this world, and all its inhabitants, would be burned up.

Mother. It will be easy to convince you, my love, that natural clouds cannot be meant in the passage alluded to, or in any other part when men-

tioned in Scripture; for we read, that Jehovah sitteth upon the clouds; that He maketh the clouds his chariots; that He spreadeth the clouds over his throne; that he covereth himself with a dark cloud; that his strength is in the clouds; that he maketh the light of his cloud to shine. The light of his cloud, is the divine truth of the Word, and its strength is the divine powers of the same.

Son. Indeed, I never attended to this before, but it now appears to be rational and also scriptural, but it may truly be said that the Word of God is a sealed book at this day.

Mother. It really is so, my child, speaking in a general way, but glory be to the name of the Lord our God, that the time to visit Zion, yea, the set time is come: let us then not act at the second advent of our Lord, as the Jews did at the first advent; when He came unto His own, we read, that His own received Him not: thus the day star from on high, was despised, and rejected, even by those whom He came to save: not attending to the description given of Him who was to come, not being able or willing to see, that in Him who did come was fulfilled all that was written in the Word respecting Him: they looked for and expected a natural deliverance from the bondage of the Romans, who at that period, held them in subjection; they would not be persuaded that this mighty Redeemer came to deliver them from the bondage of sin and death; and that consequently their redemption was to be spiritual, and not natural: and similar are the ideas of Christians in general, at this day; they are looking for the second coming of this mighty God, the Creator and Redeemer of the world, to be in the watry clouds of the atmosphere; they look for a natural day that shall burn as an oven; and for the natural restoration of a natural Jerusalem, which shall be as a crown of rejoicing, and of glory, in the hand of Jehovah, and a royal diadem in the hand of our God, and to which, all nations are to be gathered! thus, my love, is the sun and the moon again darkened, yea, the sun and the air are darkened by the smoke of the pit.

Son. What can you mean, mother, by the smoke of the pit?

Mother. Rather, what does the Word of God mean, by this expression? which seems to imply, that the divine love and wisdom of the Lord, or the heavenly light and truth of his divine Word, is obscured and turned into darkness by evil and falses arising from hell, in the hearts of the children of men, by which they are prevented seeing the internal spirituality of the Word, by which they might discover that the second advent of the Lord must be, and is, spiritual, and not natural. The 62nd chapter of Isaiah, in its pure spiritual sense, treats of the second coming of the Lord, and also of a new church of true spiritual worshippers, which is to be established by Him; it is this church, which is to be called by a new name, which the mouth of Jehovah shall utter, even that Jerusalem, which shall be called the city of the living God, the name of which shall be written upon the hearts of the children of God, because, in this church, the Lord God and Saviour Jesus Christ will be acknowledged, and worshipped as the only God of heaven and earth, and who will acknowledge that a divine Trinity existeth in Him, of Father, Son, and Holy Ghost: thus they will confess, beyond that of the lip, that in Him alone dwelleth all the fulness of the Godhead bodily; they will thus in reality confess, and set His name above every name in heaven, and upon earth; thus they will bow every knee at His most Holy name, and acknowledge His name to be One; they will also acknowledge the Lord to be King over all the earth i. e. the church, from whom the Word is derived, and of whom it treateth, by the light of which they will be led as the shepherds by the star of divine truth, to the love of this their Lord God and Saviour, and also to the love of their neighbour, even as they love themselves. I have already informed you, my son, wherein the love of your neighbour consists, viz. in endeavouring to cultivate the divine Image and likeness of the Lord our God in your heart, in revering and loving that Image and likeness wherever you meet with it; also to love all who bear it in themselves. As soon as we are enabled to love and bring forth all the divine truths and goods of the Lord's New

Church, then will the tabernacle of God be with us, He will be our God, and we shall be his people, and then shall his truth be established in righteousness; then, and not till then, shall we be able to see the Son of man coming in the clouds, in power and great glory, when the knowledge of the Lord shall cover the earth, i. e. the church, as the waters cover the sea.

Son. What, does that passage mean that all men upon earth shall receive the heavenly doctrine you have been teaching me?

Mother. For your information, my son, I request you to remember at all times, that by earth, when mentioned in Scripture, is signified the Lord's New Church, both in heaven, and upon earth, this you may be convinced of, by reading a few passages wherein the earth is treated of. Now we read that the earth mourneth, that the earth languisheth, that the earth reeleth to and fro like a drunken man; that the earth shall be changed, that it shall rejoice; that it shall bring forth salvation; that it shall remain for ever: we also read, that the earth shall be removed out of its place; that it shall melt away; that it shall be turned upside down; and also, that it shall be burned up, all which passages treat of the various states of the churches of God, and when the knowledge of the Lord shall cover the earth as the waters cover the sea, then shall the light of his cloud shine upon and strengthen the pillars of the earth, or of his church; then shall the earth make a loud noise, and sing unto Jehovah a new song, saying, "Thou art worthy to take the book and open the seals thereof;" then shall the Lord be King over all the earth. This glorious day will come, if truth itself can be relied on, the grain of mustard seed which has been sown in the earth is springing up, and shall become a tree; so that the birds of the air shall lodge in its branches. The Sun of righteousness is now arisen, with healing in its wings, and will soon disperse the clouds, which have so long obstructed its divine rays, and prevented their descent to man; till by the sacred operation of its divine illumination, the earth (or the church) will be gradually reformed, and regenerated; when from its ashes, as a Phoenix from its flames, shall a New Church arise, which will worship the Lord in the beauty of holiness, the divine truth of whose doctrines at this moment, "stands tip toe, on the misty mountain's top;" and her cry to the Lord's Church is, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee!" But I must now, my beloved son, caution you against your entertaining a gross or material idea of the Lord Jesus Christ, from my having laid before you an account of his taking human nature upon him, in order to enable his lost creatures to approach him; and also, that this glorious Lord and God might approach his lost creatures. And I intreat you to bear in mind, that this our most merciful Redeemer, is the same all-glorious Jehovah, who was beheld seated upon the great white throne, before whom the song was sang, which no man could learn, but those who were redeemed from the earth: He who is called the Word of God, out of whose mouth goeth a sharp two edged sword, and upon whose vesture a name is written, King of kings, and Lord of lords, and who covereth himself with light, as with a garment; who hath taken upon him His great new name, and He shall reign for ever, King of kings, and Lord of lords. Blessed be His holy name for ever! Jesus, Jehovah. Let the whole earth be filled with His glory. Amen.

MISSIONARY AND GENERAL CHURCH INTELLIGENCE.

WARWICK MEETING.

The twenty third Meeting of Ladies and Gentlemen from London, Bristol, Birmingham, Liverpool, Manchester, &c. &c. admirers and receivers of the Theological Writings of the Honourable EMANUEL SWEDENBORG, was held on Tuesday the 1st of July, which Meeting was continued to the morning of Friday, the 4th of the same Month.

"Before Dinner, on the first day of the Meeting, the Rev. SAMUEL NOBLE, of London, was appointed *President*; THOMAS BANNING, Esq. of

Liverpool, Vice-President; and Mr. NAUMANN SHAKESPEARE, of Manchester, Secretary.

"The next morning, after breakfast, the business of the Meeting was introduced by reading the Psalms appointed for the morning service of the day, and by repeating the Lord's Prayer; after which the President, in an appropriate speech, addressed the Meeting.

"The last Warwick Report was then read, when the following Resolutions on the SOLE DIVINITY OF JESUS CHRIST, were unanimously passed:—

Resolved,

"I. That the credibility of the Theological Writings of the Honourable Emanuel Swedenborg is supported by irresistible evidence, as resulting from the uniform tendency of those Writings to establish the doctrine of the SOLE DIVINITY OF THE LORD GOD AND SAVIOUR JESUS CHRIST, and thus, by presenting to view one single and undivided *Object of Divine worship*, to rescue the Christian church from the mischievous and mistaken practice of worshipping a plurality of Divine Persons, which cannot be distinguished in idea from a plurality of Gods.

"II. That this doctrine of the exclusive claim to Divine honour on the part of the GREAT REDEEMER is proved, in the above Writings, to be in the most perfect harmony with the testimony of the Sacred Scriptures throughout, which uniformly teach, that *He is God manifest in the flesh*," John i. 14; 1 Tim. iii. 16; that "*all things were made by Him*," John i. 3; that "*He has all power both in heaven and earth*," Matt. xxviii. 18; that "*He is in the FATHER, and the FATHER in Him*," John xiv. 10; that "*He and the FATHER are One*," John x. 30; that "*He is Alpha and Omega, the Beginning and the Ending, the First and the Last, Which is, Which was, and Which is to come, the ALMIGHTY*," Rev. xxii. 13, and i. 8; that "*Who seeth Him, seeth the Father*," John xiv. 9; to which may be added the declaration of St. Paul, that "*in Him dwelleth all the fulness of the Godhead bodily*," Col. ii. 9; and of St. John, "*This is the TRUE GOD and eternal life*," 1 Epistle, v. 20; and of St. Jude, "*To the ONLY wise GOD our SAVIOUR, be glory and majesty, dominion and power, both now and ever, Amen*," 25; with which also may be compared such passages of the Old Testament as the following in Isaiah, "*Unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulder, and His name shall be called Wonderful, Counsellor, the MIGHTY GOD, the EVERLASTING FATHER, the Prince of Peace*," ix. 6. "*Thus saith the LORD the KING of ISRAEL, and his REDEEMER the LORD of Hosts, I AM the FIRST, and I AM the LAST, and BESIDE ME THERE IS NO GOD*," xliiv. 6. "*THERE IS NO GOD ELSE BESIDE ME, a JUST GOD AND A SAVIOUR, there is none beside ME. Look unto ME and be ye SAVED all the ends of the earth, for I AM GOD, and THERE IS NONE ELSE*," xlv. 21, 22. (See also chap. xliiii. 3, 10, 11, 14, 15. xlv. 24. xlv. 14, 15. xlviii. 17. liv. 6, 8. lx. 16. lxiii. 16. Hosea xiii. 4,) not to mention numberless other passages to the same effect, all tending to prove, that DIVINITY and HUMANITY are made *one* in the LORD JESUS CHRIST, and thus that there is no DIVINITY but what is incorporated in His DIVINE and BLESSED PERSON.

"III. That the same holy and Scripture doctrine is in perfect agreement also with the best reason of man, since if the *Divinity of Jesus Christ* can be proved from the Sacred Scriptures, (as is manifest from the preceding resolution) it then follows as a necessary consequence, that His *sole* Divinity is proved also, otherwise the Divine Unity is denied, and a plurality of Gods is established in the Church, in contradiction to all the documents of a sound and enlightened reason. For to assert that Jesus CHRIST is God, and yet to say that He is not the *Only* God; what is this but to assert that there may be *more than One* God in the Church, or that the Church may be a body with *two or more heads*, each of which is to be acknowledged as the Divine Source of all spiritual life, blessing, power and protection? Yet what rational mind can for a moment cherish so gross and groundless an idea? What rational mind therefore doth not intuitively perceive, that to acknowledge JESUS CHRIST to be the Divine Source of

all spiritual life, blessing, power and protection, and at the same time to deny that He is the *Only Source*, is the extreme of all mental delusion, error and perverse judgment?

"IV. But it may perhaps be objected to the above reasoning, that it is in contradiction to the Scripture doctrine of a *DIVINE TRINITY of FATHER, SON, and HOLY GHOST*, as taught by *JESUS CHRIST HIMSELF*, when He gave commandment to His Apostles to *go and teach all nations, baptizing them in [or into] the name of the FATHER, and of the SON, and of the HOLY GHOST*, and that it thus militates against the *DIVINITY of the FATHER and the HOLY GHOST*, by setting the crown of Divine glory and dominion on the head of *JESUS CHRIST ALONE*, to the exclusion of the *Great CREATOR and REDEEMER*.—To this objection it may be replied, that in acknowledging the *Sole Divinity of JESUS CHRIST*, it is not intended to deny the Divinity either of the *FATHER* or the *HOLY GHOST*, but to confirm it, by teaching that the *Divine Trinity of FATHER, SON, and HOLY GHOST* is not (according to the common idea) a *Trinity of Three Divine Persons*, consisting of a *CREATOR*, Who is one person, of a *REDEEMER*, Who is another person, and of a *REGENERATOR*, Who is a third person, (which in reality is a *Trinity of three Gods*), but is a *Trinity of three Divine Principles*, all united and making one in the *Divine Person of JESUS CHRIST*, comparatively as the *trinity of soul, body, and operation* in every individual man constitutes together or collectively *one man*. For that the *FATHER* is *One with JESUS CHRIST*, and not a *DIVINE BEING* separate from Him, is manifest from the express words of *JESUS CHRIST*, where He says, "*I and the FATHER are One*," John x. 30. "*Believe me, that I am in the FATHER, and the FATHER in Me*," John xiv. 11. And that the *HOLY GHOST*, in like manner, is not a *DIVINE BEING* separate from *JESUS CHRIST*, is manifest from the express words of *JESUS CHRIST*, where He says (speaking of the coming of the *HOLY GHOST*), "*I will not leave you comfortless, I will come unto you*," John xiv. 18; and also from His significant act after His resurrection, on which occasion it is written, "*He breathed on the Disciples, and saith unto them, Receive ye the HOLY GHOST*," John xx. 22; from which significant act, and from which express words, it is evident, that the *HOLY GHOST* is not a *Divine Person* separate from *JESUS CHRIST*, but is rather a *Divine Influence or Operation*, proceeding from Him, and thus constituting what may properly be called, *HIMSELF OPERATIVE*, according to His own Divine promise, "*I will not leave you comfortless, I will come unto you*."

"V. But it may perhaps be further objected to the acknowledgment of the *Sole Divinity of JESUS CHRIST*, that such acknowledgment is utterly irreconcilable with the doctrine of *Mediation and Intercession*, which are two offices peculiarly characteristic of the *GREAT SAVIOUR*, both of which imply two distinct Divine Beings, one Who *mediates and intercedes*, and another to Whom *mediation and intercession* are offered.—To this objection it may again be replied, that according to the *common and natural idea of mediation and intercession*, the objection is in full force, since the *common and natural idea* supposes that one Being *mediates and intercedes*, and that another Being receives *mediation and intercession*. But the question is, whether this *common and natural idea* be, in the present instance, the *proper and spiritual idea of Divine mediation and intercession*. If the *common idea* plainly involves the supposition that there are more *Divine Beings* than one, would it not become us to give the subject the most serious and profound consideration, and if we find that the *HUMANITY of JESUS CHRIST*, now glorified by His complete union with the *DIVINITY*, is our only medium of approach to and conjunction with the *DIVINITY* dwelling in It, and thus *intercedes* between the invisible *FATHER* and ourselves, then to adopt this scriptural and spiritual idea of *Divine mediation and intercession* in preference to every other, drawing nigh unto the *GLORIFIED HUMANITY of JESUS CHRIST*, not only as our *ONLY GOD*, but as the *ONLY INTERCEDING MEDIUM* between the otherwise *unapproachable GODHEAD* and ourselves?

VI. If any confirmation of the above important doctrine be required, it may be abundantly found in the numberless testimonies of JESUS CHRIST respecting Himself, which, though not *expressly* declarative of the same sublime idea, yet *involve* and *imply* it as fully as the most direct and positive assertions. Such, for instance, are the following brief precepts of affectionate invitation, "Come unto *Me* all ye that labour and are heavy laden, and I will give you rest," Matt. xi. 28; "Abide in *Me*, and I in you, for without [or separate from] *Me* ye can do nothing," John xv. 4, 5; "I am the bread of life; he that eateth *Me*, even he shall live by *Me*," John vi. 35, 57; "I am the resurrection and the life; he that believeth in *Me*, though he were dead, yet shall he live, and he that liveth and believeth in *Me* shall never die," John xi. 25, 26. Would it not be the extreme of presumption in any one, except the *Most High God*, to utter the above words respecting Himself? Can it be supposed that any one, except the *Most High God*, can call mankind to *come to Him*, and promise them *rest* as a reward for their *coming*? Can it be supposed that any one, except the *Most High God*, could invite mankind to abide in Him, and assign this as a reason for such an invitation, "For without *Me* ye can do nothing?" Who also, except the *Most High God*, shall dare to assume to himself the highly significant titles of the *Bread of Life*, and of the *Resurrection and the Life*, and to say of the one, "He that eateth of it shall live for ever," and of the other, "He that believeth in *Me*, though he were dead, yet shall he live, and he that liveth and believeth in *Me* shall never die?" The conclusion then is indisputable, that *Jesus Christ*, Who uttered the above words, is the *Most High God*, and consequently the *Only God*, (unless we have the folly to believe that there is some other *God* besides the *Most High God*, and that the Theological Writings of the Honourable E. Swedenborg, which bear testimony to this grand truth, are entitled to the highest degree of attention and respect from the Christian world.)

The Meeting also passed some other Resolutions expressive of its approbation of the London Printing Society—the Manchester Printing Society, and the Woodford School. Respecting the latter Institution, Mr. W. Malins took an opportunity of reporting its progress, which may be briefly comprised in the following particulars.

"That the numbers have gradually increased, from the period of its opening in February to the commencement of the Midsummer vacation, when they amounted to seventy-three, of whom forty-three were Boys and thirty Girls, about one fourth of which number are children of strangers to the New Church writings, but who nevertheless are willing to have their children instructed in the same manner as the rest.

"That although the Boys and Girls are upon the same establishment, they are kept distinct in every respect, the Girls occupying the interior of the house, and the Boys detached buildings. That the meals are taken separately, and the only occasion on which the whole establishment assembles together, is at morning and evening devotion.

"That the effect of the domestic worship is highly gratifying; the attention of the children being directed steadily to the one object of Christian worship, the LORD JEHOVAH JESUS, is productive of the most beneficial results, which are already apparent in the good and peaceful conduct of the children.

"That the combination of useful occupations in lieu of so much idle play as is usual at schools, has been found to act most powerfully in aid of the religious instruction, and the general studies, by keeping the young minds in an orderly state, and constantly directed to use, which is the life of the New Dispensation.

"That the children experience the greatest delight from their rural occupations; which are performed voluntarily, and with such avidity, that, after continuing them as long as permitted in the evening, they solicit permission to rise early on the following morning to resume them: but that care is taken to prevent these employments being followed to any extent injurious to the health, or at times that would interrupt the studies.

"That the estate and premises are found fully to answer all the expectations that had been formed with respect to them, and that the good effects of the New Church discipline have been especially manifest from the circumstance, that although the Boys have had, almost necessarily from the infant state of the Institution, free range over the grounds and shrubberies, no mischief is done:

"In conclusion, Mr. Malins stated that considering the infant state of the Institution, it is promising every satisfactory result that had been anticipated, and that there is every probability of the loans and capital advanced being repaid with Interest."

The Meeting we understand was more numerous attended than on former occasions; and after passing a vote of Thanks to the President, Vice-president, and Secretary, the meeting adjourned to the first Tuesday in July, 1829.

LONDON NEW JERUSALEM CHURCH FREE SCHOOL.

The Sixth Annual General Meeting of the subscribers to this valuable Institution took place on Tuesday the 18th of July, 1828, at the Montpellier Tavern and Tea Gardens, Walworth; Mr. JAMES WOOD in the Chair.

The weather being rather unfavourable, there was not, we regret to say, so numerous an assembly as on former occasions. The business of the meeting was introduced by the children singing the following hymn.

Father Almighty! God of Love!
How condescending is thy care,
That we should thus thy favours prove,
And thy paternal bounty share!

Thy pity sought us when distressed,
Just on the brink of deadly streams;
With gen'rous friends our lot is blest,
In whose kind care thy mercy beams.

While warn'd betimes thy name to fear,
And taught betimes thy Word to read,
May grace divine be ever near,
And our young hearts to wisdom lead.

May all our benefactors know
The joys which thou alone can'st give;
And when their race is run below,
With thee, in endless glory live.

After the singing of the Hymn, the children retired into the gardens, and the president commenced the business by a few appropriate remarks, after which the Committee's Report for the past year was read. The report was right comfortably short, but full of excellent matter and replete with interest. Several Resolutions were passed expressive of the great utility of the Establishment, and of the blessings it is likely to confer upon the rising generation, especially upon the poorer classes of society, in communicating to them the knowledge of the heavenly doctrines of the New Jerusalem. In the course of the evening the following gentlemen severally addressed the meeting, viz.

The Rev. S. Noble.
—— W. Mason.
—— T. Goyder.
Mr. Golding.
Dr. Spurgin.
Mr. Shaw.
The Rev. R. Hindmarsh.
Mr. A. Essex.

About half past nine o'clock this very interesting and happy meeting,

was, by a short speech from the chairman, adjourned to the month of July, 1839.

NEW JERUSALEM CHURCH, WATERLOO ROAD.

We are happy to say that the rebuilding of this place of worship is now going on rapidly. A very considerable time has been spent in making the foundation firm and substantial: this work being now finished, the building is beginning to rear its head. The walls are now about twelve feet high, and the place is expected to be ready for the consecration and opening about Christmas next, or shortly after.

KIERHAM.

The Anniversary Sermons at this place were preached on Sunday, June 1st. by Mr. J. G. Pegg of Liverpool, and the Rev. D. G. Goyder. The little chapel was well filled during the three services: Mr. Pegg officiating in the morning and evening, and Mr. Goyder in the afternoon. The discourses of Mr. Pegg were very excellent; and although he has received the doctrines but a short time, he evinced a very superior acquaintance with the leading truths of the New Dispensation.

On July 6th the Rev. T. Pilkington visited this place. He preached three times in their chapel on the sabbath; the discourses were very acceptably received: immediately after the sermon in the evening the minister heard a number of girls say their catechism from the conference liturgy, the congregation being present: it had an interesting effect. Some observations were made on the catechism, on the propriety of instructing children in these things and the uses likely to result thence in the years that follow childhood and youth. On the Friday evening following, the Sacrament of the holy supper was administered to several communicants; altogether we hope these visits will be beneficial to the society in this place.

DARWEN.

On Sunday, June 28th, 1828, the Rev. T. Pilkington visited Darwen. In the morning he preached in the Chapel belonging to the friends there, to as many as the place would hold. In the afternoon he delivered a charity Sermon in the Methodist Chapel in that place, in aid of the New Jerusalem Church Sunday School. The Chapel will hold a numerous congregation, and it was very well filled. The service, in such an unusual place as this, so far as we have yet learned, was well received, for the minister adapted his discourse in some degree to the state of his audience. The collection amounted to nearly 7*l*.

We understand an objection was raised by some of the preachers against our having the use of the Chapel, but it did not succeed.

BRIGHTLINGSEA.

We are sorry to hear, that the School which had been recently established by the friends of the New Church in this place, has received a check to its prosperity, by the sudden departure of the master, Mr. William Nobbs, under very unpleasant circumstances.

AMERICAN NEW JERUSALEM MAGAZINE.

In the seventh number of this periodical, published at Boston in March last, it is stated in the article entitled "State of the New Church in Europe," p. 220, that—"In Birmingham there is the Rev. Mr. Madeley's society, and the society over which the late Mr. Proud was settled. In Leeds, the Rev. Messrs. Rendell and Gilbert have each an established society." For the information of our American brethren, we beg to say that the above extract is quite erroneous. In Birmingham there is but one society, over which the Rev. Edward Madeley is placed, and this is the identical society over which the late Rev. Joseph Proud was settled. In Leeds also there is but one society, and the Rev. Jonathan Gilbert is the

minister. Mr. Rendell is not at present ordained; he is not settled at Leeds, but at Newcastle-upon-Tyne in Northumberland, a distance from Leeds of about 100 miles.

MEETINGS IN AUGUST.

- 12th The General Conference of the Ministers and other members of the New Church, signified by the New Jerusalem in the Revelation, to assemble at 10 o'clock in the Morning in the New Jerusalem Temple, New Hall Street, Birmingham.
- 12th Visiting Committee, connected with the Society of the New Church, Waterloo Road, London, at the house of Mr. Samuel Bughy, 28, Hanover Street, Walworth. To assemble at half past five o'clock in the evening. Subject for consideration.—Isaiah ix. 18.
- 14th Coffee Meeting at 15, Cross Street, Hatton Garden, at 6 o'clock in the evening.
- 21st Union Coffee Meeting at ditto ditto.
- 28th Coffee Meeting at do.

VARIETIES.

HISTORICAL, PHILOSOPHICAL, SCIENTIFIC, AND LITERARY.

BAPTISMAL CEREMONY IN THE SECOND CENTURY.

Tertullian in his work on Baptism states that those who were received into the christian church by baptism were immersed under water, and received in Christ's kingdom by a solemn invocation of Father, Son, and Holy Ghost, according to the express command of Christ. After baptism they received the sign of the cross, were anointed with oil, and by prayers and imposition of hands, were solemnly commended to the mercy of God, and dedicated to his service, after which they received milk and honey, which concluded the ceremony.

FORGIVENESS OF SINS.

The common idea of forgiving sins is destitute of common sense, and therefore forms no part of the Christian religion. If a man had his garden covered over with weeds, brambles, and poisonous shrubs, and they were all to be cut down with the scythe, it would benefit him nothing, inasmuch as the roots remain still in the ground, and would soon sprout forth again;—this is the old church doctrine of forgiveness of sins. The New Church doctrine of forgiveness of sins, is to pluck the weeds &c. up by the root; for when the roots of sins are destroyed, the pernicious effects cease. The axe must be laid to the root of the tree.

THE LOVE OF GOD.

It is not possible that God can love and be reciprocally beloved by others, in whom there is any thing infinite or divine, for if there was any thing divine in them, then it would not be beloved by others, but it would love itself, and it would be essential Self-love, whereof not the least is possible in God; for this is totally opposite to the Divine Essence.

NEIGHBOURLY LOVE.

The love of our neighbour is to feel another's delight in ourselves, and not our own delight in another.

PASSEVER.

From the Hebrew verb *PASACH*, which signifies to pass, leap, or skip over.—The destroying angel, who slew the first born of Egypt, *passed over* and spared the *Israelites*.

COMETS.

Several of the German journals have predicted the appearance in 1832 of a comet which will destroy our globe. This intelligence has frightened all the old women, who are as numerous in Germany as in any other country. The fact is, that the comet which will make its appearance in 1832, at its nearest approach to the earth will be sixteen millions of leagues distant from it. It might come a thousand times nearer without danger. In 1770 a comet approached to within 750,000 leagues

of the earth, being nine times nearer distance of 13,000 leagues a comet than the moon is. It has been calculated that a sensible derangement by astronomers, that at the moment in the earth.

Obituary.

DIED at Kirkham, October, 10, 1827, Miss Alice Cross, daughter of Wm. Cross of that place, in the 21st year of her age. She was a young woman of more than common grasp of mind, and from her youth had been much attached to reading, though the works she then read were more general and light, than select or religious; yet she at times dipped into the theological writings of our scribe, which ultimately gave her much comfort and satisfaction. Her sickness was of long continuance: it commenced in the beginning of the year 1826, and continued, without intermission, until October, 1827. About the time she was taken poorly she began to take sensible notice of her situation, and to be more forcibly concerned about her eternal state of life. Her father and mother ministered to her the truths of the Lord's New Jerusalem, and her mind became more fully impressed with the doctrines of the true christian religion. She read our Writings more devotedly, and was thoroughly convinced of their excellence and worth. She was particularly attached to the doctrine concerning the Divine Trinity, the Doctrine of Life, and the doctrine concerning the resurrection and a future state of existence, occupied much of her time and serious attention. Upon these things she had generally clear and comprehensive views, and shewed much delight in conversing about the world of spirits. She had much veneration for her earthly parents, yet was sensible that this is subordinate to the veneration of her Parent in the heavens, from whom is communicated every good, together with salvation and eternal life. She was much respected by all who knew her, and many were the visitants of other denominations who came to see her; some of whom would remark that her affliction was from God, and that it was His will, and she should bear it patiently; but she gave them to understand, that God was not her afflictor, but that affliction was from another source, and that it was only permitted by the Lord for some wise end. She declared that God was love itself, and truth itself; that he was universally merciful to His creatures, that tenderness and compassion were supremely His, and that these can afflict no one.

A clergyman of the church of England came frequently to see her, with whom she had much conversation, and she was not afraid of telling him some of her views respecting her laying down her tenement of clay, and of her resurrection into newness of life. All her visitants, as well as this clergyman, were astonished at her intelligence, modesty and firmness, and the general cheerfulness she manifested when speaking on her dissolution. The last named gentleman declared to one of the friends, that he never in his life had visited such a youth, in so amiable a state of mind, in any class of society; even his own mind was much affected while speaking on the subject. The solemn communion of the Holy Sacrament which took place on the 4th of July 1827, according to the rites of the New Jerusalem Church, of which she, with others, was a partaker, left an impression on the mind, of that heavenly warmth communicated from the God of heaven, which nourishes and strengthens the internal man. During her long sickness she was never known to murmur or repine, nor behave, as if she thought she was unjustly afflicted. She is gone to experience the reality of the principles she embraced, where there is neither "sorrow, nor crying, neither shall there be any more pain, for the former things are passed away." A little before she departed this life, her medical attendant came to see her: she asked him how long he thought she should continue: he said, he could not tell, but he thought she would not get over that day.—

She turned her face towards her father with a heavenly smile; and said, "well, it will soon be over!" In a few hours after she departed, saying, "I have nothing to fear."

B. C.

DIED on Sunday morning June 22, 1828, at his house, Osborne Street, Hull, in the 68th year of his age, MR. JOHN KING. This gentleman was one of the Trustees of the New Jerusalem Church, Dagger Lane, Hull, and one of the oldest members of that Society. For many years he officiated as the minister to the Congregation by reading the Liturgy and the written sermons of the late Rev. Joseph Proud, and by this method the public worship of the Church was kept up during the period of that vexatious chancery suit in which the chapel and property attached thereto were involved. Mr. King was a man of few words, amiable in his temper, and of great piety and goodness of heart and disposition. The day previous to his dissolution he went to all to whom he was indebted, discharged their small accounts and came home apparently in better health and spirits than usual. He performed with his family his evening sacrifice to God, and concluded his delightful ceremony by singing with peculiar pleasure the last two verses of the 200th hymn from Mr Proud's Hymn Book:—

To his own care our souls are giv'n,
We shall be sav'd, and rise to heav'n;
For saints to him are ever nigh.
And he'll defend them till they die.

Jesus, we give our all to thee,
Thou wilt our guide and portion be;
And unto thee we'll ever raise
The grateful song of love and praise.

After his evening service was finished he retired to rest, in the hope of again beholding the dawn of another day: but alas how frail and brittle is the thread of human life! He awoke in the night, and calling to his wife said "I am very ill!" and never uttered another word. He shortly after expired, and passed from death unto life. The Rev. Robert Hindmarsh, who personally knew Mr. King, writes to us and says;—"I knew Mr. King personally in the year 1817, at whose house I abode during my Missionary visit to the society in that town; and I considered him as one of the most pious, sincere, and valuable members of the New Church, that ever I became acquainted with. The loss of such a man, if his departure from this world can properly be called a loss, will be severely felt by his amiable wife, and by the members of the society in general."

Blest are the dead, like KING, who die
In Jesus Christ their living LORD;
Yea! is the Spirit's joyful cry;
They rest—and take their bright reward.

POETRY.

THE CHRISTIAN'S PROSPECT.

PLAC'D in this busy scene of changing things,
Where worldly joys, as false as they are fair,
With a bewitching smile allure the soul,
And prompt it to depend (deception vile)
On things created only to expire:

'Tis then thy utmost care should be, O Man!
To raise thy mind above the things of sense,
And keep thy soul unspotted from the world.

'Tis true our stable city is not here,
For all that lives in nature's bustling world,
Bear, in their best estate, the stamp of death;
And folly only reckons on an hour.
This world, with all its checker'd scenes, its joys
And cares, is but the trial of our faith;
To see if we, amidst life's storm and calm,
Our footing firm will keep in virtue's path,
And follow Jesus, our Eternal Guide.

Great Source of being! Love that knows no bound,
Whose truth and wisdom, to ungrateful man,
Bring life and peace and happiness divine.
I AM thy Name—the Underived One,
Whose love and pity for man's fallen state
Brought down thy sacred presence here below,
And to a lost, unthinking, wretched world
Proclaim'd thy Name and work. Jesus thy Name—
REDEMPTION is the work! With gratitude
I lift my soul, Great God, to Thee! Jesus,
Thou manifested God! The First and Last,
Beginning, Ending, God Almighty Thou!
In Thee the fulness of the Godhead dwells—
LOVE, WISDOM, OPERATION! sacred Trine!
As FATHER, SON and SPIRIT meet in Thee,
The Essence perfect and the Person One.

Adore, my soul! what mighty truths are these,
Which in the WORD OF GOD so lucid shine,
And sparkle with a lustre all divine.

BLEST VOLUME!* precious gift of God to man!
Celestial Treasury of love and truth!

From thee we reap our solace and our peace,
And catch a glimmer of the Light of Life.
Possess'd of thee our toils are sweeten'd here;
Our yoke is easy and our burthen light,
And joy and gladness brighten as we go.

JESUS! thy gentle hand, with tender care,
Wipes off the tears which glitter in the eyes:
The rising sigh is known to Thee, and all
Our necessary wants by thee supplied.
To THEE, Great Source of life! I lift my soul,
Thou Everlasting Friend to human kind!
Led on by thee I fearless urge my way,
And take the road to blissful Canaan's land:
Delightful land! whose milk and honey stream
Will satisfy and bless each living soul,
Richly repaying ev'ry toil and care.

GULIELMUS.

* The Bible.

THE
NEW JERUSALEM MAGAZINE,

AND

Theological Inspector.

SEPTEMBER, 1828.

ON RECEIVING THE TRUTH.

[Taken from No. 4. of the American New Jerusalem Magazine.]

WE are often ready to suppose that we are willing to hear the truth; and that all our opposition to any new doctrines arises because they are false and erroneous. But in this we frequently deceive ourselves. Every one calls that which he loves, good; and that which he thinks, true;—and whether a man loves and thinks what is really in its degree good and true, or what is evil and false, they are still, *to him*, the good and the true. They are all that can appear so to him in his present state, and consequently all that he can now regard as such. Just so far, therefore, as we are not what we should be, and what it is the effort of the Divine that we should become, so far we are not willing to hear the truth. So far, indeed, as to the whole man, will and understanding, we are opposed to the truth; being born of blood, of the will of the flesh, and of the will of man, but not of God. It is a necessary consequence, therefore, that this state of mind, or the natural man, should be in enmity against God and His truth. It is the opposition of a rebellious subject, who does not and cannot yield free obedience to the requirements of his rightful Sovereign. The language of the Lord to such is, *For judgment I am come into this world, that they which see not, might see; and that they which see, might be made blind.* Our spiritual man, which has been blind from our birth, must be made to see, by obedience to Him who is *the light of the world*; while the natural man, in each one of us, which thinks he sees, and which does indeed see the false and monstrous shapings of his own imagination, but nothing more, must be brought into subjection, and made to obey

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the spiritual man, and to walk by another's light, and not by his own, and thus be made blind. So long, therefore, as we say we see, *our sin remaineth*. We must acknowledge our blindness, and come to the Lord for deliverance; for *since the world began was it not heard that any man opened the eyes of one that was born blind?* And the light which we are now made to see is not the light to which our natural man, or his evil deeds, have been leading us, but a light which judges him, and devotes him to perpetual bondage; and therefore it is, that his opposition is called forth. *For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.*

That man is not always so ready to hear *the truth*, is apparent from the express words of Revelation. The Lord said to the Jews, *because I tell you the truth, ye believe me not*, and even to His disciples, who believed on Him, He had many things to say, which they *could not bear* at that time. *I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive.* The Lord was therefore rejected by the Jews, because He was true, and no unrighteousness was in Him. And this, notwithstanding *He came not to condemn the world, but that the world through Him might be saved*, and spake and acted continually in obedience to the promptings of perfect, even of divine love for the salvation of all men. *I can of mine own self do nothing; as I hear, I judge; and my judgment is just; because I seek not mine own will, but the will of the Father who sent me.* But while we lament the unbelief, and hardness of the Jewish heart, we must be careful not to esteem ourselves better than they, but rather to smite on our breasts, saying *God be merciful to us sinners*. We have all of us the feeling of the proud Pharisee in our own breasts; and whether we go down to our house justified, must depend upon the question whether this feeling is allowed to exalt itself, or is brought into a state of humility.

Indeed, the whole tenor of Scripture, as well as all experience, shows that a state of preparation is requisite in order to the reception of the truth to any useful purpose. Even when we come to the Lord and say, *Rabbi, we know that thou art a teacher sent from God; for no man can do these miracles that thou doest, except God be with him*,—His reply is, *verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the spirit, is spirit.* In fine, instead of being ready to hear the truth, our whole duty consists in making the preparation; and if we do not finally receive it, it will be because we would

not hear it. There is a continual influx of spiritual heat and light from the Lord into our souls, to cause the seed that is sown to spring up and grow and bring forth fruit; but it is our business to *till the ground* and prepare a good soil, and unless this also be done, the Sun of heaven must shine for us in vain. It is by reason of the obedience and co-operation of the angels that the will of the Lord is done in heaven; it is only by reason of the obedience and co-operation of man, that it can be done on earth.

The preparation on the part of man for the reception of truth, or that co-operation with the strivings of the spirit within us, which is required, may be said to consist, in the general, in obedience to the truths already known, and a cheerful performance of the duties already set before us. This only is following the Lord whithersoever he goeth; although we may not now know what he doeth. These are the few things over which we must prove ourselves faithful, before we can be made rulers over many things, and enter into the joy of our Lord. But this, too, is one of the points about which we are in great danger of over estimating our willingness and obedience. We are apt to imagine that we have kept all these things from our youth up, and to insist upon knowing what we lack yet. In this state, we feel able to keep the law of ourselves, and thus to merit salvation, and therefore suppose that we lack nothing but the reward of our well-doing.

This seems to us to be lacking, because we have kept all these things of ourselves, and therefore seem to ourselves to be rich in good works and the qualifications for heavenly happiness; and at the same time we do not feel happy, because we have not obeyed from love, and therefore could not receive the great reward which is found in *keeping the commandments*. Before we can advance any farther, it is therefore necessary that our false views and expectations should be corrected, and we must be made to know that the kingdom of heaven consists in freely giving as we freely receive, and that all that we possess must be held in subordination to the laws and commandments of God. The Lord therefore says, *If thou wilt be perfect, go sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come follow me*. We now go away sorrowful, not because we have not heard the truth, and a higher and purer truth than we have ever as yet reduced to life, but because our object was not to be perfect. We did not feel the necessity of any preparation to receive it. We did not, in our hearts, ask to receive it. We did not wish to know what we lacked yet, but we supposed our work was done, and the question, *what lack I yet?* was but an indirect claim of the reward for having done it well. We do not intend to say

that every man is equally bold in advancing claims of this nature, nor equally disappointed in the result, with the rich man of whom we have been speaking. But we all have that within us which corresponds to him, and is fitly represented by him. We all of us anticipate and judge of the future from the present, and are therefore disappointed. We all of us, at times, feel as if our work was done, and have therefore to learn, once more, that the end of one state is the commencement of another. The intermediate state, like that from evening till morning, serves, in a secret and mysterious way, for the refreshing of the soul. In itself considered, it is nothing, as our freedom and consciousness are in a measure suspended; but its character is intermediate, and its use secondary. While, therefore, we regard it merely as an end of our toil and a resting from our labours, it will be painful to us to have our slumbers disturbed. We have reached our goal, and would not be interrupted in the enjoyment of our reward. And not until we learn to regard it in its true character, and to settle into it with some prospective feeling, as into that state in which our own prudence and forecast are so wonderfully darkened, that the Lord is enabled, at once, to compose the past, and arrange the future within us,—shall we be able to feel the fulness of its use, and cheerfully to greet the dawn in its earliest coming.

Now, from the very nature of the case, it is just as impossible for us to attain to perfection in this, as in any other point. Our natural man must always regard the Lord as an hard Master, reaping where He has not sown, and gathering where He has not sowed. Such feelings of attributing severity and oppression to the Lord, can have no communion with Him. It is impossible that they should return His own with usury, for they refuse to receive it. But as they pretend to exist of themselves, and to hold happiness of themselves, natural justice requires of them that they should not retain the possessions of others. They therefore hide the talent in the earth, the grand foundation of all their confidence, that it may safely await the claims of Him who committed it to their keeping. But while, *that which is born of the flesh is flesh; that which is born of the spirit is spirit.* And therefore, though that which is born of the flesh cease not to oppose, that which is born of God shall not cease to acknowledge and glorify its Father in heaven. And though as the one increases, the other must decrease, yet the opposition shall never entirely cease, nor the work of victory be finished. But we must *go on conquering and to conquer*; for we are commanded to be *perfect, even as our Father in heaven is perfect.*

ON THE DUTY OF ATTENDING PUBLIC WORSHIP..

THE duty of attending public Worship, is one, we judge, that none who profess the Doctrines of Christianity, can doubt, or call in question. Yet, they who are regular attendants at the services of God, can amply witness to the general neglect of this incumbent duty. Ministers too, who have to officiate in the Worship of the Lord, often experience, to their own dissatisfaction, the irregular appearance of many individuals of their congregation. Another practice, nearly related to the above, is that of late attendance, which mischievously distracts the attention of a religious assembly; and, during the noise, and the turning of heads around, and the disregard paid to the Minister, his mind sometimes becomes unhinged, the thread of his ideas broken, and the connexion of his discourse destroyed; at least for a time, till the object of irregularity has got arranged among the rest of the congregation, and peace and attention become again restored. The things here hinted at, both on the part of the late-comer, and the congregation, should be avoided as much as possible; and even youth, should be taught to bridle their natural inclination, to see every new-comer into a place of Worship; and to command both their heads, eyes, and attention, to the religious services, in which they are, or ought to be engaged. By teaching the mind to overcome in little things, in time it may be brought to overcome in great ones.

The neglect of public Worship is fraught with much evil. It is an injury to ourselves; it deprives us of entering into the sphere of heavenly consociation, which must be attendant upon every society of sincere worshippers: and surely, to enter into such consociation, it is worthy to forego, or to renounce, all such objects as are merely terrestrial and carnal. Man is a being of that description, that he has, on very many occasions to compel himself to the performance of his respective duties: but this is not all, the great blessing is, that he is created, so as to *possess* that faculty or power, and that, too, in a state of freedom, not from himself, but freely from the Lord, in such a degree that it appears to be his own. Then, seeing that man has the power to compel himself to do what is right; and as we find, also, that he has often a slothful inclination, in regard to religion and worship, at sundry times, he ought, on these occasions, to compel himself to the observance of his Christian duties; and, among others, to regularity in his public worship.

Not to be regular in worship, is mischievous to our families and servants: it sets a bad example, which soon becomes rooted in them. The more religious worship is neglected, the less desirable

it seems to be, till in the end it becomes a cold thing, and unamiable. Some, through a spirit of carelessness, slattern their time away, till the hour is gone past, and then it is past for ever. Sometimes little petty concerns are permitted to hinder people from this duty ; at other times, a slight indisposition, pretended, or real ; sometimes, late retiring to rest ; at other times, company is a prevention, when in reality, they ought to invite that company to go with them : oftentimes, a saunter into the fields, or into the country ; or a lounging chat with a neighbour ; or an errand on some worldly business ; a visit to the gardens, or an excursion on the water ; or an appointment to meet some one called a friend ; or a transient unsabbath-like newspaper ; or the weather looks rather unfavourable ; the roads not quite good or clean ; or the place of worship is asserted to be really too far off ; that it is so very cold, or else so suffocatingly hot, as to be intolerable ; or that such a person preaches to-day, and that I do not admire him ; he is too long, or flat, or turgid, or superficial, or abstruse ; or too doctrinal, or metaphysical ; or not experimental ; or he does not apply the truth to life ; or his sermons have too much sameness ; or else the introduction is too long, and the sermon part too short ; he is not logical in arrangement ; or he rambles, and is never to the point ; or is too much in the rational style ; or he does not adduce proofs sufficient ; or else his preaching consists all of proofs and passages, strung together like beads on a string, without any other connexion than the thread which holds them together ; or he is inaudible, or he roars, or his voice is not agreeable, or his action is offensive ; or he reads vulgarly, or speaks ungrammatically ; or the preacher is not learned, or not popular, or only so and so, &c. &c. all which, and many more, we hear urged by those of one denomination or other ; and some of them among ourselves. Now, some of these allegements may possibly be true ; but, allowing it to be the case, is that a sufficient and legitimate reason for absenting one's self from the public Worship of God in the great congregation, or calculated to counterbalance the consequent evil attendant upon such conduct ? For it does not only extend to ourselves and family, but to our connexions, and to the Society with which we profess to be connected. For when others see our neglect, such example becomes contagious ; and they conclude, if such and such persons, carelessly attend religious service, who are immediate members, why need I be so strict and observant ? Irregularity, by such means, soon becomes visible. Inattention begets coldness, coldness begets open neglect, open neglect leads to the shunning of the house of God ; and then, an endless train of excuses arise, till religion becomes lightly esteem-

ed, and at last it is driven out of the soul. The Minister who has, perhaps, laboured hard and sincerely to produce something calculated to benefit his congregation, when he has reason to expect he should meet them, and be an instrumental cause of doing them good, by his instruction, caution, and application of truth to life; he finds they are not there. And sometimes, too, it will be found visible in the conduct, words, and demeanour of some of those who are more or less careless in the above things, that they seem as if they had no need of any instruction, admonition, or Christian edification, and deport themselves, that they *know* as well, or *better*, than any others; and, that it would do fall as well, for preachers, simply to mind their *doctrinal exposition* of truth, and leave every one to make his own *application* as he may think fit.

Religion, in such hands, soon becomes a thing of nought, and we need not be surprised to find such congregations soon to become thin; not only thin, but weak; and not only weak, but extinguished. Then, the Minister comes in for more than his just share of blame.—Want of talent, of energy, of judgment, of prudence, of discretion, of piety, of resolution, &c. in a long series may be expected to follow. Let every Minister, then, act with faithfulness and promptitude; but yet, with much Christian charity on all occasions: and his own innocence and integrity, will be thereby insured; and, perhaps, the innocence and integrity of many others will be insured also, and crown his labours with satisfaction.

By regularity of attendance to religious worship, we greatly benefit ourselves. We derive all the advantages of systematic instruction from the pulpit; for, few judicious preachers, make choice of their discourses hap-hazard, or at random; they have some regular object, or series of objects in view; and, being settled with their people, they are acquainted with many circumstances and conditions of their congregations as a collective body; and they regulate themselves accordingly. It may be remarked, however, that where a system of promiscuous preaching obtains, by a constant change of persons, no chain of regular discourses can be adopted; for the subjects, with their applications, must of course be all drawn at random; or mostly doctrinal expositions; truth, without pointed applications to life.

By strict regard to the worship of God, we greatly benefit our children; and their spiritual interest should always lie near the heart of a parent, in order that he may bring them up in the nurture and admonition of the Lord. By regularity in attendance, they come in time to think of nothing else: they view it as a conscientious duty; they are, as it were, brought up in the courts of the Lord's house, and are early habituated to love the gates

of Zion. They are brought up in habits of piety ; their minds are imbued with true Doctrine, and are directed in the genuine way to the kingdom. Blessed are those children that enjoy the advantage of religious parents and regular religious training.

Regular attendance on divine worship, has, also, its good effects upon the domestics and servants in a family. Some young men, we know, who have received the Doctrines, during their residence or apprenticeship in families, who have been possessors of our doctrines. We also have the pleasure to know, that the same has taken place with young women, who have resided in such families where regularity of religious observance has prevailed. These young men and young women, frequently, have to take up their abode in distant, and different parts of the country ; and, if they do not there fall in with an existing society, they become small nuclei for the formation of other bodies. These things, are not speculations, they are realizing facts ; and, there may be a score or two of these yet imperceptible centres, or to us 'but dimly seen,' establishing in different parts of this kingdom every year ; but their full time, is not yet ; it is, with them now, the day of feeble things : but let them not despair, for the small grain of mustard seed, shall, in its own due time, become the largest among herbs.

Regularity in religious worship, and religious deportment, is an example to the world : and, though they regard not their own conduct, they can judge, and will judge of ours. If they see the professors of religion, inattentive, and indifferent to its interests, and their own souls, they are ready to condemn both us and our religion. It has also a tendency to harden the hearts of sinners themselves. Let us, then, be careful of our religious professions, careful of our religious observances, careful to connect ourselves with the Church in Christian fellowship, careful to observe the ordinances of the Church, especially the Holy Supper ; to observe a propriety of behaviour in all things, to read the *Word*, and our inestimable doctrines, to shun evils, to live in charity, and to love the Lord,—so shall we inherit eternal blessedness, satisfactions and delights.

MONITUS.

OBSERVATIONS ON THE MINUTES OF CONFERENCE FOR 1827.

[Continued from page 18.]

SOME brief observations on the above Minutes, have already appeared in your Monthly Work, which were closed by some remarks on the Ministry of the Church. The next, n. 37, 38, respecting the Ordaining Ministers of the Church, come under con-

sideration. Certain it is, they are but few, and some, even of those few, take little, or no active part, in the duties of their recognition : and most of them being aged, these things might be an inducement to increase the number of such Ministers. Accordingly, we find, that the Rev. S. Noble has been elevated to that order, having just passed through the seven years of required probation, as an Officiating Minister. However, we cannot but remark the impression of mind experienced, on reading the words of the Resolution passed on that occasion : viz. "That the Rev. S. Noble be added to the list of Ordaining Ministers, and, he is *HEREBY invested with all the powers and privileges* belonging to that order of the Ministry." From which it appears, that, by a *simple vote of business* in Conference, *the powers and privileges* of this highest Order of the Ministry in the Church, is conferred upon the candidate, without any other solemn or formal investiture of a religious kind whatever. When we read this in the Minutes, we were forcibly struck with the nature of the proceeding ; not that the vote was wrong, for no one, we think, ought to be promoted, without such a vote : but then, the vote, it is thought, should be introductory, not final ; it should be a sign of approval for the office of Ordinate in the Church ; not an investiture into "*all the powers and privileges*" belonging to that office. It is conceived, that the public and solemn form of *consecration*,* ought to follow the vote of the General Conference, and this, should invest the Minister with all powers and privileges of his office. Notwithstanding this, we view the above named gentleman as a very proper person to fill the station to which he is raised ; and we wish others, equally eligible, may also be added in due course of time, as emergency may demand.

In consequence of Mr. Noble's removal from the List of Officiating Ministers, and by the omission of another name, we perceive, that this class of Ministers, is not very numerous, one of whom has departed this life, since the last sitting of Conference ; leaving only eight recognized individuals on that List, being three fewer than there were in 1826.

But the above, are far from being all the labourers in the Lord's spiritual vineyard. There are about twenty-four unordained Preachers, and about ten Leaders, of religious Meetings, amongst the Societies, regarded as being in connexion with the General Conference. So, if we say, they are five Ordinate, and eight Officiating Ministers ; and in the other order of teachers, twenty-four Preachers, and ten Leaders, it will give an account of forty-seven

* The Rev. S. Noble was, during the sittings of the last General Conference, at Birmingham, inaugurated into the class of Ordaining Ministers. *Editors.*

persons who are promulgators of the Doctrines of the New Jerusalem Church, in different parts of the united kingdom.

The last mentioned class, including *Preachers and Leaders*, has yet been little organized or attended to, by Conference; nor have their respective duties been specifically defined: and, in this respect, the nature and fitness of things, have not generally been well observed by the conductors of lesser Societies. It may be said, that their respective duties, &c. have not been set forth in any way of discipline; and hence, there has been but little chance of regularity of observance. But there seems to be a growing opinion of order, spreading from the larger to the lesser Societies, indicative of that regularity and propriety in external forms; without which, no public order, and respectability, can well subsist. If it be asked, then, what is the sphere of duty, in respect to the conducting of religious Worship, and the Ministry of the Church? it may be answered, that it is, generally speaking, as far as we have formed an opinion, something like the following. There are, virtually, three classes of those who officiate in religious things, amongst us: the first class includes unordained *Readers, Leaders, and Preachers*; the second class consists of *Ordained Officiating Ministers*; and the third class is composed of the *Ordaining Ministers* of the Church.

CLASS 1. The office of Reader and Leader, appears to include the duties of *reading*, (either as a separate conductor, or as an assistant to a regular Minister) of occasional *exhortation*, and *prayer*, &c. in private or public religious Meetings. In Societies, where there are weekly, or other religious Meetings held, besides those of Sabbath public Worship: the conducting of them ordinarily, is the duty of the *Leader* or *Leaders* in such societies.

In addition to the above, we have many unordained *Preachers*, some of whom, are in an orderly way attached to their own Society, as regular teachers therein: others, there are, who are not the attached conductors of any Society, but preach, here and there, in an irregular way, as Missionaries, or otherwise, as occasion and local circumstances may seem to require. Both these, are generally called *Preachers*; and, by the exercise of their talents in a public way, some of them, become prepared as fit candidates for the regular Ministry. By due organization and discipline, in this order of useful individuals, an abundant nursery will at all times be in reserve, from which, to supply the Church with efficient Ministers: as, by this means, an adequate estimate may be obtained, of the *talents, qualifications and life* of each individual selected as a candidate for the Ministerial office, previously to his introduction into that office.

But we may proceed to state, what we conceive to be the sphere of duty of an unordained Preacher in the Church ; viz. That it includes any, or all, of the above duties of a Reader, or Leader, together with that of *preaching, teaching, or expounding* the Holy Word, by way of sermon, or lecture, in public worship assembled.

CLASS 2. The duties of this order of Ministers is clearly understood. The office of an Officiating Minister, includes the duties of conducting private or public worship, as specified in the cases of Leaders and Preachers, together with the administration of Baptism, and the Holy Sacrament or Lord's Supper ; and all other duties of the Ministry, except that of the Ordination of Ministers.

CLASS 3. The sphere of uses in this degree of the Ministry, includes all, or any, of the above duties, together with that of the Ordination of other Ministers, according to the regulations of the General Conference.

We come, now, to notice a painful part of the Minutes, n. 40, which we should not notice, but for the sake of a remark we intend to drop, respecting the annual revision of the List of Ministers. We find, that for sundry causes, real, or misunderstood, the name of Mr. J. Bradley has been omitted in the List, as it now appears, in a way, which seems like a total cutting off. The particulars of the case on both sides, we do not pretend to understand, nor will we offer any remarks thereon. The idea which we mean to suggest, is this ; that, when there seems occasion to omit any person's name from the above List, if there be any doubt respecting the nature of the case, that there should not be a total cutting off, but a *suspension* for one or two &c. years ; hereby leaving a field for a better understanding, and a chance of restoring the suspended person. A total cutting off, is a sharp, but it may, sometimes, prove a mischievous measure.

The manner in which the revisal of the List of Ministers has, heretofore, appeared to us as tedious and objectionable ; so we are glad to find that another rule has been instituted, much more acceptable and expeditious ; and equally effective as the mode previously adopted. The rule is as follows ; "That on future revisals of the List of Ordaining and Ordained Ministers, the president asks the Members of Conference, immediately after reading the name, "Whether there be any complaint against such Minister?" "That if no complaint be made, his name shall be continued in the List as a matter of course ; but if there be a complaint, the same shall be seriously considered ; and such decision shall be made thereon, as shall appear to be necessary : but no name shall be omitted, without giving the party opportunity for explanation, unless, where the cause of complaint is matter of public

notoriety." It is conceived, that the regulations, of our Church, respecting the Ministry, are pretty strict, so far as they have been matured. The Ministers are not numerous, and the new laws revised in part from the old ones, during last Conference, render it a little more difficult for a candidate to obtain Ordination: yet, if these laws tend to furnish us with acceptable, efficient, upright, and useful Ministers, they will be for the good of the Church at large. We do not, however, expect an abundance of able Ministers to arise in these days of the Church. Those who enter the Ministry, are generally, so bound down by secular or worldly callings and pursuits, that they can have but little chance of cultivating the different departments of study,—literary, biblical, doctrinal and spiritual, which so essentially belongs to their office. When adequate conveniences and remunerations can be conferred upon Ministers, we may calculate that their efficiency and usefulness will be commensurate with the means they enjoy, and the spirit by which they are actuated in promoting the good of the Lord's eternal kingdom: for most reflecting people, cannot but know, that the present ways of the world, and the means of obtaining a livelihood, agree but ill, with the duties and spirit of the Christian Ministry. And, if those who devote their time and talents to the Church, do not stand upon an adequate degree of respectability in the estimation of the world, their labours are generally despised or rejected.

These considerations induce us to judge, that it will be prudent, on the part of Conference, not to sanction more Ordinations than the urgent necessity of cases may demand; and this, too, under the ostensible appearance, that the Society recommending a candidate, and that candidate, are likely to remain together as congregation and Minister. For to have more Ministers than there can be settled situations, will be no prudent measure; and experience shews, that there are as many Ministers already, as there are eligible situations for: yet, notwithstanding this is the case, we often hear a cry for more. Rather than increase the number of Ordained Ministers without necessity, we conceive, it would be better to direct strict attention to the first order or class of individuals, called Readers, Leaders, and Preachers, and mature the laws and regulations for the just government of this class: this being done, it is conceived, that the rising small Societies, may in a great measure, be supplied by such Readers, Leaders, and Preachers, as shall respectively arise or settle amongst them, till those Societies become larger, and more fully organized, and until there be a probability of their permanency: then, as soon as the urgency of the case demands, and the requisite means are apparent,

either on the part of the congregation, or on that of the proposed Minister, or both, an Ordained Minister may, with propriety, be settled amongst such Societies ; and thus, the state of the Ministry and the state of Societies, will be kept in a degree of tolerable equality : for the emergencies of the smaller Societies may be supplied by occasional visits from the larger Societies, except it be in very distant situations. It is by no means intended to discourage Ordinations in the Church, but to excite a spirit of prudence, grounded in " judgment and justice," to the end that the Lord's Jerusalem may be built up as an orderly city for the habitation of our God.

But, we may proceed to notice some other parts of the Minutes : and the next subject that presents itself, is, concerning the finances of Conference. From n. 42, 43, 73, 80, 81, 95, and 97, it appears, that both the income, and outgo, of the Conference fund, will have to be managed with caution and economy, as it seems to be in a state, not to meet its growing demands. Those demands themselves, and especially the increase of standing demands, will have to be carefully regarded ; because the uses which Conference performs, may appear, to some few, questionable, or doubtful ; to others, of a remote, more than of a proximate advantage : and we perceive, that those who enter with warmth into the views of this useful Institution, are not yet so numerous as we could wish to see them ; though in this respect, there is evidently an increasing influence in its favour. We also learn from the Minutes that some measures are to be taken by the standing Committee of Conference, in order to recruit the above fund, which we hope will prove successful.

From Minute 46, it appears, that the communication between the New Jerusalem Church in America and this country, is not so frequent as might be expected. Yet it is pleasing to see that a spirit of brotherly affection is manifested by our Conference towards our transatlantic friends, as is evident from the following Resolution : viz. " That an Address from this Conference be written to the Convention of the New [Jerusalem] Church in the United States of America, expressive of the regret felt by this Conference, in not having been favoured with a reply to their last Address ;— but that the Conference being unwilling to wait the reception thereof, and thereby lose the opportunity for a considerable time of communicating with their brethren of the New Church in America, are desirous of again manifesting their warm affection and high esteem for their friends in that country." This Resolution is to be carried into effect, by our foreign Secretary. Com-

munications of this kind, may serve to rouse the energies of our distant friends in that part of the world.

Γ καὶ Δ.

ON RELIGIOUS TECHNICALITIES

AND INJUDICIOUS EXPRESSIONS USED IN PUBLIC SPEAKING AND WRITING.

It is presumed, that all excessive innovations in language, or modes of expression in public speaking and writing, are objectionable, especially in promulgating the Doctrines of Christianity. It is true, that in the writings of the great Swedenborg, there are many peculiarities of expression, and technicalities; but this is no rule at all for English speakers and writers. His works were written in the Latin language, being the most proper language that they could possibly be written in: this being the case, it has subjected the English scholar to the use of translations; and these, being mostly literal, necessarily possess a Latinized phraseology, which gives these valuable productions a stiffness, not altogether agreeable to the classical English ear, that has been accustomed to the popular and current works of literature. Now, most of our speakers and writers, having diligently studied the works of the above illustrious Scribe, have imperceptibly, or intentionally, imbibed the diction of those translations; and hence abundance of expressions occur in their sermons, whether pre-script, or oral, as well as in their publications, which sound uncouthly to an English ear: and especially in a mixed congregation, many of the hearers, will by no means comprehend the import of recurring technicalities, and are thus unedified, or imbibe a distaste of these invaluable Doctrines.

A few words and expressions which I conceive not to be the best adapted to the popular state of the general community, are such as follow.—

The word *Equilibrium*, is one, which not unfrequently occurs in speaking and writing. The great author, by whom it is used, and from whom it is adopted, found it most suitable to convey his ideas; and, in his Latin works, it is a legitimate form of speech: but it is a strange word in a strange land, when recurringly uttered in a mixed English congregation. Old readers of our Doctrines will understand it; the rest will be blinded, except the speaker should, lexicographically, interpret his words as he proceeds along; and in that case, he had better use other words which need no explanation.

Another term, nearly related to the above, is *Proprium*. Perhaps

no person could understand our application of this word, who had not seen, or heard, a definition thereof: and to make use of terms in public, which people do not understand, is a serious disadvantage to our Doctrines and cause.

Whilst I am dwelling on Latinisms, I should not omit to notice *Esse* and *Existere*. These, to the mere English scholar, are as outlandish in appearance, sound, and sense, as any thing of the kind well can be: and, in public religious worship, these expressions ought to be avoided as much as possible; not because they are improper when used by our learned author, but, on our part, because they would be with difficulty understood by others. It may be said that all our regular readers will understand them; allowed:—but no numerous and public congregation consists all of regular readers of our valuable writings; and it is the business of every public speaker to adapt his discourses to those who do not understand, as well as to those who do.

I may next notice another expression or two, which, with some persons, both speakers and writers, almost perpetually recur: viz. *New Church*, and *New Church-men*. Such are, perhaps, not aware of the impression that these modes of speech have upon strangers, and upon professors of other denominations. When there is absolute necessity for the use of the ideas conveyed by these words, it is conceived, that the expressions—“*New Jerusalem Church*,” and “*professors of the New Jerusalem Church*” or “*professors of the Doctrines of the New Jerusalem Church*,” are every way more acceptable forms of speech than those pointed out above. But how frequently do we hear people harp upon these words, as if they were performing upon an instrument with only one string. Even in our valuable new Liturgy, the words *New Church*, much too frequently occur. The too frequent recurrence of either species of these technicalities, should, however, be avoided by those who wish to attain a popular and agreeable mode of speaking or writing; and who wish at the same time to be generally useful.

Two other combinations of words, frequently are used in the writings of our author; they are *Divine Good*, and *Divine Truth*. Their use in the works of the above writer, especially when we consider the language in which he wrote, is appropriate; and the adoption of the terms *Divine Good*, and *Divine Truth*, as well as *Good Divine*, and *Truth Divine*, cannot well be avoided by the English speaker or writer, when precision of idea is particularly necessary. What it is intended to suggest, is, not needlessly to use these terms in the way of tautology, or otherwise, when there is not an absolute demand for such use. “*The Good*” and “*the*

True are also still more unlike English modes of expression; of which most people in a congregation would have but very indistinct ideas.

I further proceed to remark, that it is very usual to hear a speaker say, that such a thing *signifies* so and so, or *represents* so and so, or *corresponds* to so and so. This bare faced way of assertion surprises many people. An inquisitive mind is not satisfied with mere assertion: some satisfactory evidence is required by all who do not go by the rule of *ipse dixit*. Though, what is said under such forms of expression, as here alluded to, may be quite correct; yet some more agreeable and plausible way of introducing and qualifying the expression, is requisite, in order that what is said may be acceptably received.

Another objectionable mode of expression, and one, we frequently see in print, or hear from the pulpit, is the too often recurring use of the word *New*; as *New Church*, *new Dispensation*, *new Revelation*, &c. I presume few, who have not had considerable intercourse with others, are aware of the strange impression this makes upon the mind; nor of the extent of prejudice which it sometimes excites.

There are some other expressions and words, which I might here notice, but the above shall at present suffice; except that I may observe that some speakers and writers too are fond of using expressions of the direct nature of the *memorable relations* in public discourses or conversation. This is proper, in the entire company of those who openly avow these things; but it is very far from being proper, on mixed and public occasions. Such expressions are not believed by those who have not had previous evidence of the truth of such things; and it is unwise to offer such things in that shape, when the requisite previous evidence or reasons have not been already, or cannot momentarily be advanced; and on public occasions, this cannot generally be the case.

In answer to all the above, it may be said, by the advocates of the above system;—‘Let our Doctrines be fearlessly and boldly stated in all unqualified form; without regard to modes, and phrases, and niceties, and time-serving applications,—let the world know, and let those receive them who will.’ In reply to this, let me say;—It is not being “*wise as serpents, and harmless as doves.*”

T. P. H.

WHAT MAY BE REGARDED AS A CALL TO THE CHRISTIAN MINISTRY.

GENTLEMEN,

THE subject respecting evidence of a "CALL" to the Christian Ministry in the Lord's Church, is one, which at times engages the serious attention of those who may have an inclination that way, - but who cannot satisfy their own minds as to the evidences of a CALL to that office; and may consequently fear lest they should "*run*" without having any *message*, or "*preach*" without being *sent*. If any of your correspondents will be so liberal as to offer their views on the above subject, it will oblige a constant reader of your Magazine.

JUNIOR.

Reviews of Books.

An Authentic History of the Rise, Progress, and Proceedings of the Society belonging to the New Jerusalem Church in Newcastle-upon-Tyne, by E. D. RENDELL, small 8vo. pp. 60. price 2s.

THE circumstances attending the erection of the place of worship in connexion with the New Jerusalem Church, the misunderstandings which have arisen between the Rev. James Bradley and the Trustees of the General Conference, respecting placing the Building in the Conference Trust, with some other matters, have lately brought the Society in Newcastle more immediately under the consideration of the Church at large. The pamphlet before us professes to give nothing but a plain and simple statement of facts, and we think, that notwithstanding the subjects therein mentioned are of a local nature, it will be read with considerable interest, because it gives an account of the manner in which the Doctrines were first introduced into Newcastle and furnishes a faithful historical account of all the transactions connected with the Church in that town, from the year 1807, when the Doctrines were first introduced there by Mr. William Ellis, a native of Hexham in Northumberland, to the middle of the present year 1828. Although some things in this little pamphlet are of an unpleasant as well as of a private nature, yet upon the whole we think it will be read with interest, and with but little pain to the feelings of any one.

Miscellanea.

PROOFS OF MR. WESLEY'S IMBECILITY OF MIND, AND THE EXTRAORDINARY CHANGES CONSEQUENTLY MADE IN THE DOCTRINES OF THE METHODISTS.

In a pamphlet lately published, entitled, "An earnest Appeal to the People called Methodists, and to the Nation at large." written by the Rev.

No. 9.—1828.

T

J. A. Mason, formerly a Methodist preacher; but since, converted to the Roman Catholic Religion, is the following singular statement, from p. 13 to 17:—"Mr Wesley himself, was as changeable as the wind. At first, after he had turned his attention to religion, he was a staunch *Church of England* man, both in faith and discipline; and a severe stickler for her rubricks. No sooner does he meet with Peter Bohler, than he becomes a *Moravian*, and imbibes the spirit and errors of this his spiritual father and guide.* But he soon found, that the "poor sinnership, and the lamb's imputed righteousness," were contrary to the doctrine of the Bible, and the sense of the Holy Ghost. He was now tossed on a sea of uncertainty, and veered with contending winds, now towards the shores of *Calvinism*, then to the coast of his native land, and again he is cast on the wide ocean without a pilot and without rudder. Having now fallen out with the Church of England, Peter Bohler, and George Whitfield, the Calvinist; he takes up his Bible, and begins to form a religion for himself. This, poor man, was a heavy task. He puts together, and pulls to pieces. At one time, this is the sense of the Holy Ghost, and he preaches it with all his might. At another time, he has been quite mistaken—the Holy Ghost meant quite a different thing; and he flies in haste to alter his creed, and that of his people. Hence, in the Conference of 1744, he asks, "Have we not leaned too much towards Calvinism? Answer, we are afraid we have. Wherein? In regard to man's faithfulness. We have received it as a maxim, that a man is to do nothing in order to justification:—NOTHING CAN BE MORE FALSE." Here, my brethren, you see, that he, and his preachers under him, had received and taught a doctrine, as the truth of God, than which nothing can be more false.

He then calls upon them to review the whole affair: i. e. the religion they had been teaching; and which had been as false as any thing could possibly be. He now begins to teach the truly Popish doctrine, "that man is to work for eternal life." Upon this doctrine of merit he remarks, "As to merit itself, of which we have been so dreadfully afraid, we are rewarded according to our works; yea, because of our works, how does this differ from 'for the sake of our works?' and how differs this from *secundum merita operum*? Let him that can split the hair." Upon the doctrine of Calvinism which he had formerly taught, he says, "All the devices of satan have done far less towards stopping this work of God, than THAT SINGLE DOCTRINE."

During all the time he professed to be a true son of the Church of England, and considered the rest of the regular clergy to be ignorant of their duty, he kept up a shew of regard for her worship, and commanded his preachers not to preach in church hours, except when the clergyman was immoral, or taught Arian, Socinian, or other pernicious doctrines:—but then, he made himself, his preachers, or any one of their hearers, both accusers and judges in the case. To those who accused him of setting up lay preachers, and opposing the authority of the regular clergy, invading their office, and destroying the unity of the church; he, by a cunning sophism, pretended that he was collecting them to the church; although it was evident to all, that he was establishing a sect independent of its authority.

As to his preachers, he unequivocally declared, that they were mere laymen, and only pretended to call sinners to repentance in a similar way, as it is the duty of every man to admonish his neighbour: and that their design was to promote the salvation of souls, and to provoke the clergy to jealousy. But he disclaims for them any pretence to sacred orders or the priestly office, or any power to administer any sacrament whatsoever. (*Vide Appeal*, part 3, page 259. Also *Minutes of 1779*.) And yet, in the face of these assertions, he authorised these same preachers to baptize; and, by a

* The following Note in Mr. Wesley's Journal, we believe refers to the above [Edit]. "March 6, 1738. I began preaching this New doctrine of 'Faith whereby alone, we are saved.' The first person to whom I offered salvation by Faith alone, was a prisoner under sentence of death, his name was Clifford."

plan of general pacification afterwards formed to accommodate all, and keep them in his interest, it was decreed that, "the Sacrament of the Lord's Supper shall not be administered in any chapel, except a majority of the trustees, stewards, and leaders of that chapel are willing to permit it; but in those chapels where it has been peaceably administered, particularly in Mount Pleasant Chapel, Liverpool, there it shall continue to be so administered. *Vide plan for a general pacification with the addenda.* Now if Mr. Wesley was right, or convinced in his conscience that he was right, when he declared that the preachers were mere laymen, without any power or authority to administer the sacraments, and that this was the peculiar province of the regular clergy, how could he in the face of his conscience, ordain otherwise; or how could the request of the people make that lawful, which in itself was unlawful?

But it is notoriously evident, that he was governed by no principle, except the Machiavilian principle of sanctifying the means by the end, and the end by interest; and that he could change his creed upon any subject as circumstances seemed to dictate. Once more, in the early part of his career, he taught that no man could be in the favor of God longer than he possessed the direct witness of the spirit, that he was a child of God. Thus cutting off all who, in Methodistical language, are labouring in the pangs of the new birth. "All who are in heaviness through manifold temptations." All from whom God, for wise ends, permits a subtraction of spiritual comfort. "Who walk in darkness, and have no light: and who, the prophet says, should trust in the Lord, and stay himself on his God." And upon this principle, if they die in that state, must go to hell, however they may hate sin and cultivate holiness. Hence Melville, Horne, and poor Coke, opposed the damnatory clause: and Mr. Wesley acknowledged to Mr. Horne;—"WHEN I AND MY BROTHER TAUGHT THIS DOCTRINE, I WONDER THE PEOPLE DID NOT STONE US!" *Vide Letters between Melville, Horne, and Dr. Coke.*

MISSIONARY AND GENERAL CHURCH INTELLIGENCE.

LONDON MISSIONARY AND TRACT SOCIETY.

The Seventh Report of the Missionary and Tract Society of the New Jerusalem Church, instituted in London, October the 8th, 1821, has been recently published, from which we learn that the Seventh meeting of this Institution took place at Friar Street Chapel, on the 26th May, 1828. It appears from the Report that the Rev. Messrs. Goyder, Madeley and Noble have been employed by the society to effect various Missionary Visits to several of the New Church Societies. The first visit noticed in the Report is that made by the Rev. T. Goyder to Norwich, an account of which is contained in Mr. G's letter, which for the information of our readers, we extract from the report.

"No. 11, Dartmouth, Street, Westminster,
"27th July, 1827.

"To the London Missionary and Tract Society of the New Church.

"GENTLEMEN,

"Agreeably to your resolution communicated to me by your Secretary, I paid a visit to the Society of the New Church at Norwich, and I now communicate to you some account of that Mission. I left London on Friday morning the 18th inst. and arrived at Norwich in the evening of the same day, and was very kindly received by all the friends of the Church in that city. The friends had obtained (gratuitously) the loan of a small church in the centre of the town, known by the name of the *French Church*. Accordingly the subjects upon which I was about to lecture were made known to the inhabitants by printed bills, which were well circulated about the city. On Sunday the 15th I preached three times upon the following.

subjects, viz.—Morning, An Answer to the question, “Who is the Lord?” Afternoon, “What is Man? Evening, “What is Truth?” The congregation in the morning consisted of about 250 persons; in the afternoon upwards of 300 were present; and in the evening more than 400. The congregations were respectable, and I was heard with the most marked and profound attention. The subject of the first Lecture led me to speak upon the great doctrine of the New Church—the Divine Unity and Trinity, which of course led me to explain, in the best way I was able, the supreme and exclusive Divinity of our Lord, and to prove that He is the only true God and eternal Life. In the afternoon I lectured upon the nature of Man, and showed how the doctrines of his death, resurrection, and entrance into Immortality, were to be understood; and in the evening, the design of my lecture was to answer the question, “What is Truth?” From the great interest which the congregations seemed to take during the delivery of these Lectures, and the profound silence which was observed, I have reason to think that a very favourable impression with regard to the purity and excellence of the New Church Doctrines was made upon the minds of the hearers. On Tuesday evening following I delivered a Sermon to a congregation of about 250 persons. In this discourse I took occasion to address in particular young people, and endeavoured to show what superior advantages they would derive from an early acquaintance with the heavenly Doctrines; and I exhorted them not to let any earthly consideration stand between them and their eternal interests. The assembly seemed to be much delighted with the subjects brought forward in this Sermon:—on the whole it was a happy meeting, and I believe all partook of the joy. On Thursday evening, the 19th, I again preached to a congregation composed of about the same number as on Tuesday evening: Mr. Beaumont was present at this service. My text was the whole of the 23rd Psalm; and in explaining the 5th verse, where it is written, “Thou preparest a table before me in the presence of mine enemies.” I took occasion to show the spiritual signification of the *table* prepared for us by the Lord. I stated that it signified the *Word of God*, which, in the Letter, is the table that contains a most valuable store of spiritual meat and drink. This led me to show the spiritual sense of many passages in the Word; and by doing this, and giving a general idea of most of our doctrines, I could observe that very considerable interest was excited. I did not hear that any observations were made, but those expressive of great satisfaction and delight. On Friday evening I met the Society only, when I baptized 4 adults and 4 infants and administered the Sacrament to about 40 persons.

“On Sunday the 22nd inst. I again preached three times:—In the morning, on Original Sin, showing that this doctrine, as it is generally maintained, had no foundation whatever in the Word of God: In the afternoon, On the Universality of the Divine Love; and proving the doctrines of Reprobation, partial Election to happiness, and predestination to misery, to be groundless, and unworthy of the slightest regard; and in the evening my subject was On the Divine Providence, in which I endeavoured to show that the Lord, in all the dispensations of his providence, regards the everlasting condition of man. In the morning the church was well filled, nearly 500 were present; in the afternoon it was crowded to excess, and some hundreds went away who could not possibly gain admittance. In the evening the same inconvenience was experienced; for the place turned out to be far too small to accommodate the numbers who came to hear. In the afternoon the gentleman who lent the church came to the worship, and upon Mr. Woolerton asking him how he liked the doctrines of the New Church, he expressed himself in the following manner:—“Sir, I thank you for your kindness in making me acquainted with your services this day—I assure you I have been highly gratified—I repeat it, I have been highly gratified, and if the gentleman will publish the Lecture, I shall be glad to have it.” This I consider very favourable to the Church at Norwich; because, as this gentleman is the only Trustee of the French Church, there can be little doubt but that he will at any time oblige our friends with the loan of it. After the service was over in the evening, an elderly gentleman

came to me, and requested to shake hands with me, and while shaking me by the hand he thus expressed himself—"Well! dear Sir! as King Agrippa said to Paul, almost thou persuadest me to be a Christian,—so I say to thee—Almost thou persuadest me to be a Swedenborgian!" Many other observations were made both by strangers and friends to the cause, which were expressive of the most decided approbation; and I doubt not but that the visit will be of some benefit to the good cause at Norwich.

"On Monday morning, the 23rd inst. I left Norwich at 6 o'Clock, and arrived at Bury St. Edmunds about 11, from whence I immediately proceeded to Rede, which is 7 miles from Bury. I met the friends in this village at 7 o'clock in the evening, in the house of Mr. Benjamin Bridge. The friends had invited a few persons who were favourable to the doctrines, and after making some observations upon John xiv. 1, 2, I baptized 8 adults. This is a very small village, and does not contain more than 200 inhabitants: about 90 persons were present at this meeting. They felt extremely thankful to the Missionary Committee for the visit thus paid them." After exhorting the members to persevere in the cause they had so recently espoused, and wishing them farewell, I left Rede on the following morning, and arrived at my own house at night.

"Such, gentlemen, is the account I have to give you of my visit to Norwich and Rede; and I trust that it will not be without some beneficial effects to the cause of the New Jerusalem.

"I am, Gentlemen,

"Yours very truly,

"THOMAS GOYDER."

"This letter, it must be admitted, contains matter for very comforting reflection. It has often been suggested, that the numbers who attend the preaching of New Church doctrines, are attracted more by their novelty than by their excellence: but surely, as regards this place, the circumstance of such repeated overflowing audiences, contradicts the supposition, and proves that they are sought, because there is something in them which is perceived "to be of God;" although those who listen have not become sufficiently acquainted with or interested in them, to exhibit a greater devotion to them: it argues well for the success of the church there, whenever a permanent and useful ministry can be established.

"Your Committee received a letter of thanks, giving a very favourable account of the impression made by Mr. Goyder's Discourses."

Visits have also been made to Melbourne, Loughborough, Nottingham, Chellaston and Derby, as appears by the following Letters.

"*Birmingham, October 29th, 1827.*

"MY DEAR SIR,

"In conformity with a resolution of your Committee, I have taken the first opportunity of paying a Missionary visit to Melbourne, Loughborough, Nottingham, and Chellaston, the detail of which I transmit for your information. Having left Birmingham on Saturday the 20th of October, I arrived the same afternoon at the residence of our worthy and affectionate friend Mr. Haimes, by whom and his family I was most kindly received and entertained. On Sunday the 21st I preached three times, according to previous arrangement, in the convenient little chapel fitted up by Mr. H., and adjoining his premises. In the morning I delivered a practical discourse; in the afternoon I gave a lecture on the Love of God; and in the evening another lecture on the Love of our Neighbour, or the true nature of Christian Charity. The Chapel is capable of accommodating 150 people, and in the evening it was completely filled. Melbourne is alternately visited every other Sunday and Tuesday by the Rev. E. Madeley of Derby and others.

"On Monday the 22nd I proceeded to Loughborough, where I was agreeably surprised to find a small place belonging to our esteemed and zealous friend Mr. Dean, fitted up for regular worship, and calculated to accommodate about 70 or 80 persons. The Sabbath services are performed

by Mr. D. Here I preached on the same evening; and notwithstanding a heavy and incessant rain during the whole evening, the meeting was filled. I think that the prospect of firmly establishing a little society here is very encouraging. I left Loughborough for Nottingham on the morning of the 23rd; and in the evening delivered a Lecture on the exclusive Divinity of our Lord and Saviour Jesus Christ. The present place of worship is a large School Room rather obscurely situated in the centre of the town; and though the weather was extremely unfavourable, I had the pleasure of addressing a congregation of upwards of 130 persons, which in fact was as many as could have been provided with seats. A friend here who was formerly a dissenting minister officiated as leader. On Wednesday I went to Derby, and from thence to Chellaston, accompanied by about 30 of the Derby friends. Here I preached in the evening to a full congregation: upwards of 120 were present. The most earnest attention has been paid by each audience I have addressed, and some considerable interest has been excited by the discussion of the important subjects which were brought under notice; but the very short stay which I made with each, precludes me from saying any thing as to the result of my visit. That it may, through the Divine Blessing, be productive of usefulness, and that our glorious cause may in a small measure be strengthened thereby, is my sincere and ardent prayer. It will doubtless gratify you to learn that my own Society in Birmingham has experienced a very considerable increase since the Conference. A few Sabbath evenings ago I delivered a public Lecture, on The Atonement, Mediation and Sacrifice of the Lord Jesus, to a crowded congregation, the result of which was exceedingly favourable.

"I remain, my dear Sir,

"Yours with affection and respect,

"E. MADELEY, JUN."

"Cross Street, December 15, 1827.

"MY DEAR SIR,

"In compliance with the request of the Committee, and with the desire of the Society of the New Church at Derby, I have visited that place to discharge the painful duty of delivering the funeral discourse for our late much beloved friend and brother the Rev E. Madeley. I preached in the morning of Sunday, December 9, in the pulpit which our friend was wont to occupy, to the customary congregation. In the evening I delivered the discourse on the severe bereavement which the Society and the New Church in general had sustained, to such a congregation as had never before been assembled within those walls. No measures had been taken to give publicity to my expected arrival for the solemn purpose, beyond mentioning it from the desk on the preceding Lord's day: yet the place was, to appearance, quite filled, almost as soon as the doors were opened, about half past 5 o'clock,—three quarters of an hour before the time for commencing. On my arrival in the main street, towards 6 o'clock, I was surprised to see it so thronged with people, as I had never seen any part of Derby except about the market on market days; but as many were going in the direction from the "Temple" as towards it, I did not suppose that the expected delivery of the Sermon was the cause. Such, however, on drawing near to the place, I found was the fact; those going in the same direction as myself consisting almost entirely of persons who were going to try to get in; and those whom I met, consisting of those who had made the attempt and were returning disappointed. I had considerable difficulty in getting in myself at the school-room door, and should hardly have succeeded, but for the exertions of a friend, who told the besieging multitude who I was, and induced them to make way. The pulpit stairs, and all the standing room, as well as the pews, were crowded to excess: and I was assured by a friend, who, before the commencement of the service, actually counted the people on one side of the building, that not fewer than 1100 persons were squeezed within it. My own conviction was, that the number of those who went away, unable to get in, was far greater still. I mention these particulars as evidences of the estimation in which our valued

friend was held in the town, and as affording room for the hope, that the excitement occasioned by his unexpected removal may be productive of permanent good impressions. Numerous as the congregation was, and uncomfortably as they were crowded together, I never had more attentive hearers. I endeavoured to do justice to the amiable character of the friend who is gone, to explain our views of the state and world into which he has entered, and to enforce the weighty lessons thus taught us on the hearts and minds of those whom I was addressing: and in many of those hearts, I am very certain, I found a responsive chord. We heard afterwards of testimonies of high satisfaction, even from quarters where we little expected them.

"On the Monday evening I attended a business meeting of the Society, at which about 100 members were present: and I had the satisfaction of seeing, that, while they felt deeply their loss, there was no disposition towards despondency; but that every one, on this trying emergency, seemed to feel, more than ever, the cause of the Church as his own.

"On the Tuesday, at the request of our respected friend Mr. Haimes, I went to re-deliver the funeral discourse (but with great alterations) at Melbourne, where the loss of Mr. Madeley is not less felt than at Derby: and I had a very serious auditory of near 200 persons in the place of worship which Mr. Haimes has lately fitted up; being, also, a very crowded congregation.

"I was kindly entertained at Derby by the estimable widow of our departed friend. I saw that she felt acutely, but received the dispensation with entire resignation.

"On the whole, I trust the visit has been productive of some degree of real good, and has been among the means by which the Lord is providing for the support and increase of his Church in that vicinity.

"In which cause, I am,

"My dear Sir,

"Yours faithfully,

"S. NOBLE."

"Mr. Williams,

"Secretary to the Missionary and

"Tract Society."

"Birmingham, May 14, 1828.

"MY DEAR SIR,

"Agreeably to the request of your Committee, communicated to me through the medium of Mr. Knight, I have taken the earliest opportunity of visiting Derby, and was accordingly there on Sunday, April 13. I preached morning and evening; in the evening to a respectable and attentive congregation. In the morning I baptized several infants; and in the evening administered the Sacrament of the Lord's Supper to about thirty communicants. Feeling the interest which I do in the welfare of that Society, it was to me a matter of peculiar joy to find, that hitherto, such has been their unanimity of effort, that they have been able to meet every demand upon them. Some additions have been made to the number of members, and all appear actuated with a fervent desire to promote the internal order, as well as the external establishment, of the Society. Since you last heard from me, being in Derby on another occasion, I took the opportunity of again visiting Melbourne, where I preached in the evening to a full congregation.

"I have just received a gratifying letter from Nottingham; stating, that since I saw them, they have met with considerable success, and at the same time entreating that I would state to the Missionary Committee, the first opportunity, that they were extremely desirous of being again visited by a Missionary Minister, and also of having sent them an assortment of Tracts.

"I remain,

"My dear Sir,

"Yours respectfully and affectionately,

"EDWARD MADELEY."

MANCHESTER AND LONDON MISSIONARY SOCIETY.

The Twelfth Report of this Institution has recently been printed and is now before us. It contains some very pleasing intelligence relative to the Missionary exertions which have been made under the auspices of this Society during the past year. From this interesting Report we, with pleasure, learn, that the cause of the New Jerusalem is on the increase, and active exertions are now making among the members of the Societies of Heywood, Ringley and Middleton for the purpose of building more eligible places of worship for the accommodation of each Society respectively. We trust their laudable exertions will be crowned with complete success. From the interesting intelligence contained in this Report, we extract the following, as being likely to create in the minds of our readers very considerable delight.

"The society at Barnton has increased since the last Report was published, and now assembles both at that place and Northwich, the greater part of the new members being residents of the latter place. Many young men of respectability, in every sense of the word, have openly avowed their attachment to the New Church doctrines, and are reading them with considerable pleasure and delight. This appears to be the result of opposition manifested by various parties, who are now astounded at the spreading of the contagion, as they call it; especially on its appearing in the midst of their own families, which in some instances is actually the case. Others are reading the writings in private, in consequence of the prejudices of their friends, who would not submit, on any terms, to their belonging to the New Church. Your Committee, having become possessed of a few anecdotes respecting the progress of this society, conceive that the mention of two of them will be acceptable. The first relates to a young man, a native of Holywell, in Wales, of respectable connexions, who, having received the doctrines of the New Church while residing at Northwich, became a strong advocate of them. His mother who resided in Holywell, having been made acquainted with the change of her son's religious sentiments, became alarmed for his eternal welfare; and with the affection of a parent, wrote to him, soliciting that he would not depart from the path of true religion, but continue in the sentiments he had been taught to believe in earlier life, and to go to heaven in the same way his friends were going. He answered the letter of his mother, assuring her, that he was not departing from "the path of true religion," but making it his most important pursuit; and that he had met with works which, he conceived, would greatly assist him in his design; at the same time explaining to her his reasons for acknowledging the doctrines of the New Church. This letter was put into the hands of a dissenting minister of Holywell, who was in the habit of visiting at her house; and he wrote an answer in her name, pointing out the danger which she conceived beset her son, and beseeching him to return to the good old way. The young man knew that the letter was neither the diction nor writing of his mother; and having formed a correct idea whence it originated, he immediately selected from the Scriptures, the various names by which the Divine Being is designated, and forwarded them to his mother; requesting that she would desire the minister to inform him, how many and which of the names belonged to distinct persons in the Godhead, and whether to two, three, or any other given number. The minister happening to be present when the letter arrived, it was, of course, handed to him. After perusing it, he said it would not require many minutes to answer the questions, and asked for pens, ink, and paper; but on these being furnished, he observed, that it would perhaps be better to take the letter home and return an answer the following day. The mother waited day after day, anxiously expecting the promised answer, till about ten days had expired; when she received a message, requesting her attendance at the minister's house. She went accordingly, and found him seriously ill. He stated, that he had sent for her respecting the letter from her son, which he had attentively considered; and as he expected to live only a few hours, he thought it his duty to inform her, that he felt a satisfactory conviction, that all the names mentioned applied to the Lord Jesus

Christ alone, and that he now acknowledged him to be the only God.—He died in a very short time after making this declaration. The young friend alluded to, has since gone to reside at Holywell; and these circumstances having been related to some of his acquaintance, they have made inquiry respecting the Doctrines, and there is one or two already convinced of their superior excellence. This has caused strong opposition to manifest itself. But so far from being dismayed, these individuals intend to obtain a license for a room, wherein to meet; and also to be ready for the accommodation of any New Church ministers who may visit Holywell; being confident, from experience, that without such provision, no place could be procured when wanted for this purpose.—Your Committee approve of the plan, and think it highly creditable to the parties.”

“The second anecdote relates to another young man, who, having received the Doctrines, and knowing his employer (with whom he lived) to be strongly prejudiced against the New Church, did not think it prudent openly to join the society. Being also dependant upon his guardian, who resided some short distance from Northwich, and fearing lest the change in his religious sentiments might operate unfavourably with him, especially if he thought of the New Church as many of its opposers had represented it; he therefore determined for a time to make the Writings his private study, and not to mention them to either his employer or guardian. One day, however, the guardian unexpectedly entered the young man’s room, and found him at his favourite study; and, as is natural to suppose, asked him what he was reading. This question somewhat alarmed him; but finding he could no longer keep the grand secret, consistently with truth, he answered, that he was perusing a work written by the Hon. E. Swedenborg. Expecting to receive a reproof in return, how great was his surprise to hear his guardian say, “That is right,—read his works, my lad, and they will do you good; I was acquainted with them before you were born.” These words conveyed joyful sensations to his mind, and seemed to set it at liberty, as from a prison-house; and he felt a new incitement to his heavenly purposes, in having thus so unexpectedly gained the approbation of his guardian.

“These interesting circumstances, your Committee consider sufficient to prove, that, although opposition has stalked forth in various forms, to overwhelm this rising society, there is, nevertheless, a solid foundation for its support; and that the efforts of those who have attempted to weaken the cause, have, by the operation of Providence, contributed to its strength.”

From the Cash Account it appears that there is a balance in the Treasurer’s hands of 74*l.* 14*s.* 1*d.* The Treasurer is Mr. WILLIAM LOCKETT, St. Mary’s Gate, Manchester; and the Secretary, Mr. JOHN ATKINSON, Comptroller of Accounts, Salford. To the former Gentleman all Contributions are requested to be sent; and all communications to the latter.

MANCHESTER AND SALFORD FREE DAY SCHOOL.

The first Report of this rising Institution has just made its appearance; and as we wish to give all the publicity we can to every Institution connected with the New Jerusalem Church, we have given to our readers, as it is very short, the entire Report of the Committee.

REPORT.

“In conformity with the Resolutions passed at the General public Meeting, held in the Lecture Room, Peter Street, Manchester, on the 27th March, 1827, your Committee, opened the School, in Bolton Street, Salford, on the 25th June, 1827, and have since that period, admitted 116 boys, of whom there now remain 88 boys; 28 having left the school at different times, for various reasons.

“Two public half-yearly examinations have taken place, and the progress made by the scholars in the different branches of education, and particularly in the knowledge of the Doctrines of the New Jerusalem Church, was highly gratifying to the friends present on those occasions; and afforded

gratifying anticipations of the great benefit your Institution may be the means of effecting, by extending the knowledge of the Doctrines of the Church to the rising generation.

"The mode of education adopted in the school is similar to that pursued in the London Free Day School; and your Committee have great pleasure in acknowledging the zeal and ability evinced by the Master, Mr. Moss, in carrying that plan into effect. The boys attend Public Worship twice every Sunday.

"By reference to the state of the funds, it will be seen that your committee have been aided by liberal pecuniary support, and that, after paying the expenses of the past year, there remains a balance of £13. 3s. 11d. in the hands of the Treasurer.

"Your Committee have to report, that some months ago the Trustees of the Church in Peter Street offered the free use of the large schools adjoining that place of worship. Your Committee were desirous of having some experience of the support they were likely to receive before they extended their plans; and after having carefully considered the matter, they submitted the proposal of opening an additional school to a public meeting of the two societies, held on the 1st of July. This proposal was unanimously adopted; and as these schools are admirably adapted for the purpose of teaching both boys and girls, in separate apartments, but under the eye of one master, it is probable that at least 200 scholars may be instructed. Indeed, at a trifling expense, an upper room might be added if required, and in that case there would be ample space for full 300 scholars. The rooms are lofty and well ventilated; and from their structure admit of the conducting of a school at a comparatively small expense. These considerations had great weight in deciding the meeting on the undertaking; but your Committee are bound to state that under any circumstances heavy charges will be incurred; and they rely on the liberality of the friends to the cause of education, and those of the New Church in particular, for enabling them to carry into full effect plans of so great a magnitude.

"Your Committee abstain from using the ordinary incitements for obtaining pecuniary support, feeling assured that every member of the Church can appreciate the advantages of giving an useful, solid, and religious education to hundreds of children who might but for such an institution, become the victims of ignorance and vice. Every contributor to this cause will have the gratification of being the means, in a greater or less degree, of adding many valuable members to the orderly part of society;—and, under the DIVINE PROVIDENCE, of increasing the number of those who form the Lord's New Church here, and His kingdom in heaven."

Mr. FRANCIS GOADSBY is the Treasurer, and Mr. THOMAS AGNEW Secretary.

Amount received by subscriptions, donations, weekly pence	133	13	2
from boys, and the proceeds of the Chester legacy.			
Expenditure for the year	120	9	3
Balance in hand	£13	3	11

CAN-ROW, NEAR TOTTINGTON.

At this place there has been a few friends of the Church for many years. It is one of the places the late worthy Samuel Dawson used occasionally to preach at about 20 years ago. It has, generally speaking, remained in obscurity. Nearly a year since the few friends there opened a Sunday school, which has hitherto succeeded prosperously; and in order to support their little cause, they solicited the Rev. T. Pilkington to visit them on the 20th of July, 1828, when two sermons were delivered, and a collection made in aid of their school. The collection was small, but if it will enable them to furnish their scholars with a few books it will answer their end. The notice of neighbouring societies when extended to those that are comparatively destitute and forlorn, surely cannot be ill directed. The friends

here seem to have exerted themselves very much; according to circumstances, and in such a situation as this, have a comfortable and convenient place as a school, and for the purpose of worship.

ACCRINGTON.

The second general annual Meeting of the Societies in the district comprehended in the hundred of Blackburn and its vicinity was holden on July 27, 1828, when a very numerous congregation assembled in the New Jerusalem Chapel at that place. The Rev. T. Pilkington was called to the chair as President of the Meeting. The service was opened with singing and with prayer, &c. after which was read the 20th chapter of John, which had been previously appointed for consideration, which was followed by a brief opening Address, stating the object of the Meeting. Seven or eight speakers rose in succession and offered expositions on several portions of that chapter, amongst whom, were Messrs. Jesse Holden, T. Ogden, J. Sager, with the chairman, &c. Many friends were there from distant places; as Blackburn, Burnley, Whalley, Bolland, Bolton, Preston, Kirkham, Darwen, Longridge, Ramsbottom, Rossendale, Tottington, &c. besides strangers of other denominations. This state of things renders it necessary that those who offer themselves to notice on these public occasions should acquit themselves in a tolerable way; both as to mode, manner, doctrine, affection, and feeling. The meeting was generally interesting, and we hope it will also prove useful. There are few miles in this part of the country in which, at least a solitary reader or favourer of our doctrines is not to be found; which these public occasions serve to call together, and thus extend and cement the sphere of general brotherhood in the church.

Subsequently to the meeting, the following persons were appointed as a committee to regulate the business of the next general annual meeting for 1829: viz.—

Mr. John Keayon, Accrington.	
Joseph Cronshaw,	Do.
Thomas Smalley,	Blackburn.
John Lang,	Do.
Richard Crawshaw,	Darwen.
Henry Dixon,	Do.
Robert George,	Ramsbottom.
Thomas Berry,	Do.

GENERAL CONFERENCE.

The Twenty-first General Conference of the Ministers and other members of the New Church, signified by the New Jerusalem in the Revelation, was held in the New Jerusalem Temple, New Hall Street, Birmingham, on Tuesday, the 12th August, and continued its sittings until Saturday the 16th of the same month. There were eight Ministers, and about fourteen representatives present. The Conference in disposing of the Chester Legacy, awarded 60*l.* for the instruction of 60 poor children in the London New Jerusalem Church Free School, and 36*l.* for the education of 36 children in the Manchester & Salford Free Day School. On Thursday morning, the 14th August, the Rev. S. Noble passed through the ceremony of inauguration into the first degree of the Ministry; and in the evening of the same day, a most delightful and happy meeting of the members of Conference, with a great number of the members of the Church in Birmingham, took place in a large room hired for the purpose. Nothing can exceed the heavenly feeling which prevailed in this meeting;—every heart was full of delight, and every countenance brightened with joy. The speech of the Rev. Richard Jones affected him much, in which the meeting very generally participated. In addition to this excellent and affectionate address of Mr. Jones, the Meeting was further delighted by the speeches of the Revs. S. Noble, David Howarth, Edward Madeley, Thomas Goyder, Mr. Knight, and Mr. Shaw. The meeting broke up shortly after ten o'clock,

and every one departed with impressions on the mind which would not be easily erased.

RAMSBOTTOM.

The Rev. T. Pilkington generally visits this Society twice or thrice in a year; at which times, some baptisms of children commonly take place, &c. the registries of which are by him inserted in the register belonging to the Accrington Society, because it is thought to be dangerous, for every infant Society to open a public register. The Society here have suffered some little inconvenience, from the temporary absence of Mr. Jesse Holden, their preacher, in consequence of the late stagnant state of affairs. But during such intermission, they have laudably supplied their own demands amongst themselves. Whatever their church discipline be in other respects, the principle that every Society should have its own settled, distinct and recognised leader, preacher, or minister, is certainly sound and most orderly. Where a weekly, promiscuous succession of unsettled speakers obtains, it may be agreeable to the superficial and unsettled, but it will unsettle all good order and discipline in the church, or prevent their adoption. An interchange of leaders, preachers, or ministers in the different neighbouring societies a few times in a year, may have its temporary advantages in the light of friendly visits, but where many ministers, &c. must have to do with the internal affairs of one society, it is somewhat like a wife having several husbands, or like a family having several parents or superintendents. Every society as soon as possible ought to have its own stated, appointed, and recognised conductor; and whatever other visits (which should be merely considered in the light of friendly visits) may take place, those who are merely visitors, should in no case be considered as ministers, &c. of the Societies so visited: and where the Societies are adequately formed and organized, and have a regular minister, it does not appear that any other minister will act in an orderly way, who interferes in the internal affairs, and especially in the ordinances of such visited Societies. A love of good order should never give way to the changing and unsettled love of varieties: disorder hereby creeps in, and unhinges our attempts to build up the Lord's Jerusalem in its requisite and commendable externals. Where Societies are so weak, or so circumstanced that they cannot command the advantage of requisite conductors, their state is to be commiserated; and they will for a time, have to be under the bounty and extraneous assistance of others, which, though in itself less orderly, may perhaps, be more or less advantageous for a time, provided it be looked upon as granted assistance to enable them to walk, until such time as they are able to walk of themselves. If those who are in a less orderly state keep their eye directed towards a state of order, there is then hope that they may sometime attain it. The discipline of our church in many places seems yet but little understood and attended to. The Sacrament of the Lord's Supper appears to be, generally speaking, too much neglected in our Societies; and where even this is the case, we may judge that the church is not well embodied; nor the real nature of spiritual things duly estimated. It ought to be administered at least, the first Sunday in every quarter. To be acquainted with doctrine and truth is well, but to be really acquainted with the power of the good of genuine religion in the soul and life, is much better. If this be possessed by the Christian, it is conceived he will at all times be desirous to emulate in outward act, all the requirements, institutions and ordinances of the Christian dispensation, and of the church of which he is a professor; not being slothful in, or ashamed of the service of Christ. It is requisite then, that we let our light so shine, both internally and externally, in soul and body, in life, order, and discipline; that others seeing our good ways and works, may be induced to follow the paths of virtue and eternal life, and glorify our Father who is in heaven.

The friends at Ramsbottom again have it in contemplation to build a Chapel. They can have land given for the purpose at any time. This to many would be a strong incitement. Their present place is much too small, both for their school and worship. The preacher belonging to this

Society is much esteemed by his people. Where this is the case, it is a strong presentment in favor of the comfortable estate of every such society. We are also given to understand, that there are here several young men, in whom there is a promise of talent for public speaking: may a principle of good actuate all their endeavours.

EDINBURGH.

A Society, consisting chiefly of the junior male members of the Church in Edinburgh, has for some time been in existence; the objects of which appear to be laudable, and the plan not perhaps unworthy of more general adoption. The objects are, to encourage a friendly intercourse among the recipients of the doctrines, to secure to each the benefits of their collective information and ideas on useful subjects: and to acquire a correctness and facility of writing and expressing their sentiments. The plan adopted, seems pretty well calculated to promote these objects. The members of the Society meet once a week, to discuss a subject, previously announced. The discussion is opened by a written essay from one of their number, who is president for the night: and each of the other members present must deliver some extemporaneous remarks on the question. To induce greater correctness in writing, the essay, when once delivered, becomes the property of the Society, and is lodged in the hands of the secretary. The discussions are frequently carried on with great spirit; and much sound information and good sense are expressed on the occasions. A considerable improvement is perceptible in many of the young men thus associated, in the requisites of a speaker; and we may hope some of them may be preparing, by their present exercise, to use their talent in a higher sphere of usefulness.

We subjoin a few specimens of their questions.—

- “What is the origin of evil animals, and how were they produced?”
- “Is the man of bright intellect, or the man of a correct life, the most useful member of society?”
- “Is it right to use stratagem in propagating our religious sentiments?”
- “Whether is it more in the province and power of parents, or teachers, to promote the moral and intellectual improvement of children?”
- “Does the welfare of society depend more on the good education of boys or girls?”

NEW JERUSALEM CHURCH, WATERLOO ROAD.

The re-building of this place of worship is going on steadily. The workmen are now engaged in putting on the roof; and although much yet remains to be done, still it is thought that the place will be ready for consecration and opening very shortly after Christmas next. The expense incurred by the re-building of this Church, is considerably more than the society of itself can meet; and in order to assist a little in this work, the following Societies of the New Church have generously allowed Mr. Goyder to preach in their respective Chapels, and to make collections in aid of the building, viz. Salisbury, Loughborough, Nottingham, Birmingham, Hull, Leeds, Dalton, and Bolton Street, Salford. Mr. Goyder has already preached in the three first named places and made the collections accordingly, and he is to preach in the latter, in the following order:—

Birmingham,	Sunday,	September,	7th.
Hull,	_____	_____	14th.
Leeds,	_____	_____	21st.
Dalton,	_____	_____	28th.
Bolton Street, Salford,	_____	October,	5th.

MEETINGS IN SEPTEMBER.

9th Visiting Committee, connected with the Society of the New Church, Waterloo Road, London, at the house of Mr. Smith,

19, Mitre Street, New Out. To assemble at half-past five o'clock in the evening. Subject for consideration:—ISAIAH xxxii. 17, 18.

11th Coffee Meeting at 15, Cross Street, Hatton Garden, at 6 o'clock in the evening.

19th Union Coffee Meeting at ditto ditto.

26th Coffee Meeting at do.

VARIETIES.

HISTORICAL, PHILOSOPHICAL, SCIENTIFIC, AND LITERARY.

THE BIBLE.

The following is an account of the number of books, chapters, verses, words, and letters, contained in the Old and New Testament:—

Old Testament.

Number of Books	39
Chapters	929
Verses	23,214
Words	592,439
Letters	2,728,100

The middle book is Proverbs.

The middle chapter is Job, 29.

The middle verse would be the 2nd of Chronicles, xx. 17, if there were a verse more, and verse 18 if there were a verse less.

The word *and* occurs 35,543 times.

The word *Jehovah* occurs 6,855 do.

The shortest verse is 1 Chron. i. 25.

The 21st verse of the 7th chapter of Ezra contains all the letters of the alphabet.

The 19th chapter of the 2 Kings and 37th of Isaiah are alike.

New Testament.

Number of Books	27
Chapters	260
Verses	7,959
Words	181,258
Letters	838,380

The middle book is 2 Thessalonians.

chapter is Romans 15, if there were a chapter more, and 14 if there were a chapter less.

The middle verse is Acts xvii. 17.

The shortest verse is John ii. 35.

Old and New Testament.

Number of Books	66
Chapters	1,189
Verses	31,173
Words	773,697
Letters	3,566,480

The middle chapter, and the least in the Bible, is Psalm 117.

The middle verse is Psalm cxviii. 8.

The calculator is said to have had three years of his life occupied in forming this table!!!

RECANTATIONS OF PROTESTANTISM IN HUNGARY.

A document consisting of more than twenty heads, has been published, purporting to be the form of recantation of converts from protestantism to popery; in which they are made to say that they were converted by the care of the temporal and spiritual authorities, and by the diligence of the Jesuit missionaries; that the pope cannot err; that he has full power to forgive or retain sins, and to cast into hell; that all that he has established, whether out of the bible or not is true, and instrumental to salvation; that he ought to be honoured with similar reverence to that which is paid to Christ Himself; that those who oppose his authority ought to be burned at the stake, and to perish, body and soul in hell; that the reading of the scriptures is the origin of all faction and blasphemy; that each priest is greater than the Virgin Mary, since she was the parent of Christ but once but the priest creates him anew again and again: with much more that is equally superstitious, unscriptural, and absurd. When will protestants learn adequately to feel the gratitude they owe to God, and their own exemption from such enormities of doctrine; as well as their duty to their wandering fellow creatures to endeavour with holy wisdom, meekness and charity, to bring them back to the paths of scriptural truth?

DENMARK.

The number of periodicals of all kinds in Denmark amounts in the present year to eighty. M. Grater, of Ulm, who stands so high for his knowledge of northern literature, has given in Nos. xciii, and xcix of the *Ausland*, an excellent account of all the periodical works now extant in Denmark; as communicated to

him by a learned friend and native of the country. The first Danish news-paper, it appears, was published in 1644, in the reign of Christian the fourth, under the title of "Der ordinare Courant."

INDIA.

The system of telegraphs has arrived at such perfection in the presidency of Bombay, that a communication may be made through a line of 500 miles in eight minutes. The natives are almost every where rapidly improving in general knowledge. At a late examination of the Hindoo college at Calcutta, the pupils gave in well written themes in the English language. Rammohun's native school contains nearly eighty pupils who receive a scientific and literary education.

SANDWICH ISLANDS.

Mr. Ellis, in his preface to Mr. Steward's interesting journal of his residence in the Sandwich Islands, states that the instruction of the inhabitants has proceeded so rapidly as to be quite astonishing. In 1826, there were 8000 scholars in the schools of one island; in another, sixty nine schools attended a public examination; in one year, 78000 spelling books and tracts had been printed; and the translation of the

Gospel of St. Matthew had been forwarded to America to be printed. As a proof of the amended morals which have resulted from the labours of the missionaries, an officer states that when the Cornwallis visited Hawaii, a few years since, not fewer than 400 women came immediately on board, whereas not one visited the Blonde.

NUTRITION.

The great variety of the appropriation of nutrition, is manifest from the following extract.—"The *Elephant* is purely a graminivorous animal, and is therefore composed entirely of metamorphosed grass. What a miracle! *Rabbits*, which are warm blooded animals, and *Caterpillars*, whose fluids are white, can both exist their whole life on cabbage. This is still more wonderful in plants of various kinds, which grow in the same bed, perhaps in which the same nutriment is converted, in one instance into rue, in another into wormwood, in another into peas," in another instance into odouriferous and beautiful flowers. This is agreeable to what is stated by a celebrated and great author of our church; that appropriation is according to the state of reception; and the affection or constituent sphere of the recipient subject.

Obituary.

DIED on the 27th of May, at her house, Lieth walk, Edinburgh, Mrs. Parker, wife of Mr. Thomas Parker. She had been a receiver of the doctrines for 36 years; and during that period to the day of her decease, she remained warmly attached to the great truths they contain. Previous to her reception of them, she belonged to the Methodist connection; and was intimate with Mr. Wesley himself, and was highly esteemed both by him and the body of his followers. But she scrupled not to avow her acceptance and belief of the truth, although the favor and friendship of these were to be forfeited by it. She was a female of no mean capacity or limited knowledge, and maintained great purity of heart and integrity of life. For many years she supported, almost entirely by her own industry, herself and husband, when adversity had brought them from comparative affluence to poverty. In this latter state, the power and value of divine religion were, with this amiable pair; brightly conspicuous. That change of fortune, which so frequently sinks the natural man in despair, or drives him to self-destruction, seemed to raise them into higher states of contentment and joy, and to soothe their minds and sweeten their tempers; because it led them to seek a closer conjunction with the Lord, from whom every true and enduring good proceeds. Both the life and death of Mrs. Parker were those of one who felt and submitted to the influence, as well as saw the reality of a pure religion: and while they bear honourable testimony to the glory of the New Jerusalem, may serve as examples for the encouragement and improvement of her members.

POETRY.

THE CONJUGIAL FAREWELL.

"FARE thee well!" though not "for ever,"

At present only "Fare thee well!"

Distance may our bodies sever,

But minds can roam from heav'n to hell.

Time or space no bourn affixes,

Spirits free as æther range;

Like delights, affection mixes,

Space can't kindred souls estrange.

Sweet idea! sweet indulgence!

Which congenial minds thus share;

Like cheering heat and light's refulgence,

It brightens thought and lessens care.

A last adieu! A last? Nay never!

Ah! wound I thee?—Forgive!—'Tis done!

Adieu!—we part—but not for ever;

Though two, we part as parting one.

e.

THE CHRISTIAN'S PRAYER.

ON Thee, O God! for all things I depend,

Thou sure Protector, and the safest Friend:

'Tis 'Thou alone can shield me from distress,

Though human aid may strive to make it less.

Then, hear, O Lord, the boon I humbly crave—

Permit to last those blessings which I have:

Or should Thy bounty give me greater wealth

Than these two blessings,—competence and health,

O fill my heart with charity divine;

Give me to make my neighbour's sufferings mine.

But should the sad reverse attend my fate,

And poverty my future days await;

O teach my mind the adverse stroke to bear

With Christian fortitude; nor ever dare

T' arraign thy providence in impious strain;

But cheerfully submitting, strive to gain

That great reward, thou'st promised to give

To all—who after thy commandments live.

THE
NEW JERUSALEM MAGAZINE,

AND

Theological Inspector.

OCTOBER, 1828.

SALVATION IN THE COMMANDMENTS.

[Taken from No. 2, of the American New Jerusalem Magazine.]

THAT a life according to the commandments is in some way connected with salvation, is seen and felt by almost every one; but that the commandments are the way, the truth, and the life, few at the present day are disposed to acknowledge. One of the principal obstacles to such an acknowledgment is an ignorance that the decalogue contains a spiritual sense. Many Christians indeed suppose that the prophetic parts of the Word may contain something like a spiritual sense, but are at a loss to discover an internal or spiritual sense in the historicals and precepts of the Word. Hence an ignorance that salvation and spiritual life are within the precepts, not to murder, commit adultery, steal, &c. But the man of reflection, the humble and devout observer of the operations of Divine Providence, when he reads the circumstances of the promulgation of the decalogue, the miracles attending it, the profound veneration which was ever after held for it, will not pass over, as of no account, much less ridicule, what is contained in it.

We read that Jehovah descended upon mount Sinai with fire, and that none but Moses was allowed to approach; that the commandments were then promulgated by word of mouth, and that they were afterwards written on two tables of stone, by the finger of God; that the law thus promulgated was placed within the ark, in the inmost of the tabernacle, which was the holy of holies, surrounded by golden cherubs; that Aaron was forbidden to enter within the veil, except with sacrifice and incense, lest he should die. It was by reason of the spiritual sense, by reason of

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the dwelling of the Lord in the law, that miracles were wrought by the presence of the ark which contained the law; by its presence the waters of Jordan were divided; by its presence the walls of Jericho fell: Dagon, the god of the Philistines, fell on his face before it; and Uzzah died by reason of touching it. It afterwards occupied the holy of holies in the temple at Jerusalem; and the veil which surrounded it was rent asunder, on the event of the final glorification of the humanity of the Lord. These are some of the circumstances connected with the promulgation and subsequent preservation of the decalogue. In its letter, it consists mostly of civil precepts which were then generally known. It was known throughout the world that murder, adultery, theft, and false witness were evils; and that society could not exist without laws to restrain them.

The decalogue may be said to be an epitome of the Word, which consists of those books in the Old and New Testaments which contain an internal sense. It is called the covenant, by virtue of its uniting man with the Lord through divine love; and the testimony, by virtue of its conjoining man to the Lord by means of divine truth. The commandments were written on two tables, the one containing the substance of all duties relating to the Lord, the other the substance of all duties relating to man. These are the two commandments spoken of in the New Testament, on which hang all the law and the prophets,—love to the Lord, and love to the neighbour. Consequently, these two tables are an epitome of the Word.*

It is remarkable that, in the second table of the decalogue, where the obligations and duties of man to his fellow man are laid down, he is not required to do good, but forbidden to do evil. An important truth is to be gathered from this circumstance; which is, that man is unable of himself to do good, that is, spiritual, saving good. It shows that man is inclined to commit the evils forbidden; if not naturally, yet spiritually. It strikes at the very root of spiritual pride; for he is not required to do good, of which he might boast, or on which he might rely for eternal happiness, as a reward for his good works. It shows him where he is, and in what relation he stands to the Lord; it shows him that he is to be saved through the divine goodness, and not by his own merits; as he will not be likely to claim to himself merit simply for refraining from murder, adultery, theft, &c. From this condition, in which man is placed with regard to the Lord, and with regard to

* For an explanation of the spiritual sense of the decalogue, see the *Arcana Cœlestia*, vol. x. from n. 8860 to n. 8912, and the *True Christian Religion*, vol. ii. from n. 282 to n. 332.

salvation, it will appear that the Lord is goodness itself and mercy itself, notwithstanding those literal expressions in the Word where anger, wrath, punishment, &c. are attributed to Him, according to His appearance to the wicked ; that there is a perpetual endeavour of the Lord to impart divine love and divine wisdom to man, and that they are received by him just in proportion as he confirms the divine truth, just in proportion as he shuns evils as sins against the Lord, just in proportion as he keeps the commandments.

It was said, that man is unable of himself to do good. It may be added, that he is unable of himself spiritually to shun evils, spiritually to keep the commandments. For though he should succeed in keeping the commandments from his youth up, through an imaginary ability of his own, and for selfish purposes, all his acquisitions consequent upon such obedience, will prove to be only the riches of spiritual pride ; these riches will only retard his spiritual progress, and, if cherished above all things, cause him to turn away sorrowful from his Lord, from the true commandments ; for he will be a stranger to that humility and poverty of spirit which is signified by *selling all thou hast and giving it to the poor*. To keep the commandments of ourselves, is not to keep them, but to violate them ; it is striking at the very root of the first commandment, thou shalt have no other gods before me. For there is but one source of goodness, the Lord. The good which man receives, is not his, but the Lord's ; it becomes appropriated to him just in proportion to his acknowledgment, that it is not of himself, but from the Lord. Now, if man undertakes to keep the commandments from his own proper ability, it is evident that he does not acknowledge the Lord, but himself, as God—thus violates the first commandment. He should keep the commandments as of himself, acknowledging, at the same time, that his ability so to do is continually derived to him from the Lord. In order to bring him to this acknowledgment, he is sometimes suffered, in the course of his regeneration, to commit those evils which his spiritual pride persuaded him that he could, of his own proper power, shun ; whereby his spiritual pride may be acknowledged and overcome, and he be brought to see that his ability to keep the commandments is by and through the Lord alone.

The decalogue is a perfect rule of civil, as well as religious life ; and obedience to it by man, in the natural degree, secures to him all the blessings which can be communicated to him in that degree. Obedience to the first commandment in a literal sense, shunning idolatry, and acknowledging the Lord, secures to his mind natural peace, and an exemption from all those evils which idolatry and false religion would entail upon it. And, if man

obeys it in a spiritual sense, he will not only have no other gods before the Lord, but he will reject all precepts which are not in accordance with the truths of the Word; he will reject all fallacious arguments which tend to the rejection of the divine humanity of the Lord, or to divide and mar the oneness of His Person. The consequences of his spiritual obedience to the command, thou shalt have no other gods before me, will be conjunction with the Lord through the spiritual sense of the Word, a full reception of spiritual affections and thoughts, neighbourly love, and an exemption from the darkness and perplexity which modern theology has spread over the face of the Christian world.

An obedience in the literal sense to the command, thou shalt do no murder, is yielded, when man refrains from taking, under any circumstances, the life of his neighbour. The reward is civil peace, domestic tranquillity, and an exemption from all the consequences of returning evil for evil. But man obeys the command in a spiritual sense, when he refrains from committing spiritual murder. He will then not hate his neighbour, injure his spiritual affections, or attempt to destroy the truth which is in him, in order to gain ascendancy over him. The reward of his obedience will be a spiritual love for his neighbour, inward confidence and friendship.

So, in shunning adultery in a literal sense, he receives domestic peace as a consequence of his conjugal fidelity. But, if he obeys the command spiritually, he will guard against diverting the thoughts and affections of husband and wife from each other; he will view the wives of others as the forms of their husband's affections; he will view a conjugal pair as a church of the Lord, and any violence done to it as violence done to the Lord's spiritual church. Obedience to this precept in a spiritual sense, prepares his mind for the reception of conjugal love from the Lord through his wife; and also spiritual love for the wife, which can only be received by shunning spiritual adultery.

Again, theft in a spiritual sense is committed, when man takes clandestinely the property of his neighbour, or when he withholds from him what is properly his due. But theft in a spiritual sense is committed, when man perverts and distorts the truths which are in his neighbour; when he misconstrues, and gives a wrong complexion to his meaning; when he imputes to him wrong motives; when he draws from his conversation, or his writings, wrong conclusions, in order to favour himself; or when he adopts as his own, and persuades others to think his own, sentiments and truths which he has taken from his neighbour, thereby perverting the medium through which Divine Providence intended

truths should pass. It is to be noted, that the decalogue, as well as the whole Word, contains three distinct senses; the celestial, the spiritual, and the natural. The foregoing remarks, however, are to be considered only as general illustrations of a spiritual or internal sense.

Man has an aversion to the precepts of the Word, because they impose restraints on his natural evils. And, in order to evade them, the conditions of salvation have been changed by him to favour his evil propensities. They have been changed from the precepts of the Lord to the various doctrines to which the various evils in the mind of man correspond: for the various doctrines which have finally consummated the Christian church, are but so many outward manifestations of inward opposition to the commandments of God. The members of the New Jerusalem profess no personal exemption from temptations of those evils manifested in these various doctrines and sects. They find the path of regeneration alternately brightened by the rays of the spiritual Sun, and obscured by the clouds of false persuasions. In states when conscience and duty are operative, the Lord appears as one in essence and person, as divine in the humanity: but when they are inoperative, the person of the Lord appears divided, and the divinity of His person vanishes, just in proportion to the decline of conscience and duty. Under such views of their own condition, they are not disposed to hold the various sects of the Christian church as antagonists: nevertheless, opposition from the Christian church is expected; but this opposition, under its various doctrinal forms, is only an image of the opposition, which the members of the New Jerusalem experience in their own minds, to the commandments of the Lord.

L. C. TO THE EDITORS OF THE INTELLECTUAL REPOSITORY.

To the Editors of the New Jerusalem Magazine.

GENTLEMEN,

NOTWITHSTANDING it may in some measure be objectionable to insert any further communications on the very important subject which has lately occupied many pages of your valuable Work, in consequence of the unpleasant feeling it has excited in the Editors of a contemporary Journal, and the sensation it has produced in the church at large, I consider it my duty, as the person who proposed the questions that have partly led to this controversy, to claim an indulgence, if not a right, to the admis-

sion in your pages, of a few brief remarks, on what has been advanced on either side.

In p. 43, your correspondent *** has laid down a very substantial reason why the word *essence* (distinguished from *esse*) should be adopted instead of *being* or *principle* in the translations of Swedenborg: added to which, he has shewn, by the express authority of that eminent author, that the word *Naturale* in A. C. 5301, and other places, means the natural mind.

The views which your correspondent has advanced in your following numbers, concerning the Lord's personal manifestation, and which, certainly appear consistent (to say the least) with the quotations he has made from E. S. have called forth a severe attack from a work designated "The Intellectual Repository for the New Church:" the Editors of which are *self-placed* "in the situation of the watchmen spoken of in the prophet." Their first charge against your correspondent, is a denial of the reality of the Lord's Incarnation (p. 112 and 117); and notwithstanding, he expressly asserts in your number for June (p. 191), his belief "that the Lord's appearance upon earth, with all the circumstances accompanying it, *from his conception and birth*, the miracles which he wrought, and the truths which he uttered, to His crucifixion, His death, His resurrection, and ascension, were **MOST REAL EFFECTS**;" they have yet the indelicacy to reiterate the charge in a subsequent number. (p. 187 and 189.)

I shall pass over what the Editors assert respecting the source from whence your correspondent *first* obtained his views, as a charge too insignificant for notice; the only question is, whether or not the Writings of *Swedenborg*, which is the acknowledged authority on both sides, do really support them.

The next charge is, that your correspondent "denies the reality of all outwardly existing objects, both in the spiritual and natural world," (p. 114.) This is certainly a gratuitous assumption, which is denied in toto with regard to this world, and is a perversion with regard to the other. Your correspondent has defended his views on this subject very satisfactorily in your number for July, p. 212.

The next point worthy of notice is, that the Editors "cannot see how the conductors of a New Church publication, can, consistently with their duty, suffer it to be made the vehicle of propagating sentiments directly opposed to the doctrines of the New Church in the most essential points, for which, *nothing like an appearance of just foundation* can be made out from the Writings of Swedenborg." (p. 118.) That the sentiments of your Correspondent are directly opposed to the doctrines of the New Church in the most

essential points remains yet to be proved : and, to assert that they have not even an *appearance* of just foundation in the writings of Swedenborg,* is to deny the most positive evidence that can be adduced.

By the bye, it may be well to observe, that the Editors have given us a curious specimen of their *Intellectual* composition in page 118 ; for, notwithstanding their theory teaches that the Humanity assumed and divinized, is a medium that tempers and modifies the unapproachable and invisible Divinity ; yet strange to say, they believe, that the human mind *can* have a perception of THE DIVINITY, *distinct from, and independent of* the Humanity Glorified !

"Tell it not in Gath, publish it not in the streets of Askelon ; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph." 2 Sam. i. 20.

But to proceed : the writer hesitates not to admit in the same page, that "THERE WAS an actual superinduction of some unknown finite principle over the Infinite Esse, which (finite) principle required to be glorified, (that is, *made Divine*—hence Infinite) before Jehovah and the Lord Jesus Christ could be made from *two* into *one* conscious Being." If this is not materialism, it is difficult to say what is.

Again : speaking of the Divine Identity, p. 125, the Editors say, that "*in Him there is no variableness or mutability*, these being *only* in the finite recipients." This is an admission which I have yet to learn *how* to make consonant with their other views : hence it is not surprising that they should cut the matter short, by saying, "this is a subject which we cannot go into, further than to observe, that clear statements respecting it will be found in the *Div. L. & Wis. n.* 14, 16, &c."

We now come to an interesting part of the controversy, p. 126. Here the Editors have translated an extract from the *Divine Love & Wisdom*, confident that it supports their views to a nicety. Without entering into a comment on all the particulars of this

* When the Lord speaks of His union with the Father, He instantly and connectedly speaks of His conjunction with the human race, *because this was the cause of union*, as is manifest in John xvii. 21, 22, 26 ; from which passages it is evident that the Lord, in the union of Himself with His Father, had respect to the conjunction of Himself with the human race, and this was at His heart, because it was His love ; for all conjunction is effected by love, love being essential conjunction. A. C. 2034.

The reason why the Lord spoke of the conjunction of Himself with men, as of the conjunction of Himself with the Father, that is, of his Humanity with the Divinity which was in Him, is, because the Lord is not conjoined with the proprium of man, but *with His own in man* ; the Lord removes the proprium of man, and gives him of his own and dwells in it : "A. Ex. 254.

article, which, if explained according to the theory of the Editors, would present a compound of mysticism and plain contradiction ; we will take the two first sentences, which will suffice. "The Lord came into the world, and assumed the Human or Humanity, that He might put Himself in power to subjugate the hells, and to reduce all things to order as well in the heavens as on earth. *This Human He superinduced over His former Human.*" Before we go any further, let us pause a moment, and ask this simple question :—What was the *former Human* here referred to? Answer, the Divine Human *in the heavens*, A. C. 6250 ; or the Divine Human such as it was *before* the Incarnation : Int. Rep. p. 119. This I presume is admitted on both sides. Now, to *superinduce*, according to BAILEY, and other authors, is, "to bring in over and above, or *draw any thing over another*, to lay upon, to cover. Admitting this definition to be correct, we must, I think, come to this conclusion, that, the human *superinduced* was NOT SUPER-INDUCED OVER THE INFINITE ESSE, but over the *former Human*. The Editors observe concerning the extract just referred to, "were it not far better to acquiesce in simplicity in this clear and beautiful view of the subject, than to attempt to soar into the very Divine Esse, and to conceive of *the Lord as he actually is in himself?*" Granted.—This, I presume, is the very point your Correspondent wishes to come to. The Editors admit, that this *clear* and beautiful view does *not* conceive of the Lord as He actually is in Himself ; consequently, it only conceives of Him as *He APPEARS out of Himself*. Hence it is spoken of Him *relatively* and not absolutely.

Before we conclude our remarks on the *first* attack of the Editors, we cannot help noticing the panegyric they have bestowed on the translators of Swedenborg, wherein they say, that "*they were men who came to the work with no preconceived system in their minds :*" p. 128. that is, they were mere blanks ! consequently, according to the enlightened views of the Editors, they were better adapted for the purpose !

The length of this paper compels us to postpone the insertion of the remainder till our next.

LUTHERAN CLERGY.

A certain writer, speaking on this subject, says ;—"Although the Lutherans retain a great many absurd ceremonies, yet in many things they are better reformed than some other Protestant churches. Thus they have no *plurality of livings*, and the clergy are obliged to reside with their people, so that they are all personally known to them. They are so zealous in the discharge of

their duty that the people almost adore them. Wherever they are met, either in the streets, or in the fields, all hats are off to them ; and from the regularity and simplicity of their lives, their ministry has a vast effect on their morals. It is the pious lives of ministers that must make religious exercises have a due and proper effect." This state of things particularly obtains in the kingdoms of Denmark and Sweden. The clergy here are without temporalities, and meddle not with the political affairs of their nations ; and, in this respect, they are more like ministers of the Gospel than some others. In the celebration of worship, they wear gowns and surplices ; though it appears, these were not in use in the Christian church, till sometime after Constantine the Great. The Lutheran clergy offer up some of their prayers without book, and they deliver their discourses or sermons in public without notes ; for, Dr. Hurd says, that " throughout the whole world, no churches, whether Greeks, Roman Catholics, or Protestants, ever read sermons to the people, *except the English.*" The Lutherans have bishops or superintendants, " yet they have no episcopal ordination ;" hence, some have treated the Lutherans as not being canonically ordained. This is of no moment whatever, for they are systematically and regularly ordained ; and this we hold to be equally as efficient as the other method, if not also, more like primitive introduction into the ministry. " It is a rule in all Protestant churches, except in England, *never to ordain a man to be a minister till he is presented to a living* ; for, say they, a shepherd is of no manner of use without a flock. For this reason, the Lutherans grant licences to young men to preach, but they are not to take upon them any *charge* of souls. The young gentlemen among the Lutherans, who have finished their studies, and are declared qualified for the clerical office, are generally sent as assistants to such ministers as are far advanced in years ; and these are called expectants. Their business is to perform all the divine offices, except that of administering the sacrament, and hearing the confession of penitents, that being confined to such as are ordained."

Ordination is effected " in the presence of several ministers, ecclesiastical judges, and the congregation." Every candidate is freely elected by the people. Previously to ordination, he makes a verbal confession of his faith, " for they are not permitted to use notes." After certain other forms, " the superintendant speaks to the ministers, his colleagues, in the following words :—

" Dearly beloved brethren in our Lord Jesus, I exhort you to lay your hands on this candidate who presents himself here before us, in order to be ordained a minister of the church of God, ac-

ording to the ancient apostolical institution ; and to concur with me in vesting him with that sacred office." After this, they all lay their hands on the head of the candidate, when the superintendant says, "Be thou, and so remain to be, devoted to the service of God." After this, the superintendant declares :—"I ordain, confirm, and establish you in the name of the Lord Jesus Christ, pastor and spiritual instructor of the saints belonging to the church of N.—, to govern it in the fear of God, and have a watchful eye over it, as a faithful shepherd over his flock." Several impressive ceremonies are gone through, and wholesome instructions are delivered, such as the following :—

"As a pastor, he is to look upon himself as the shepherd and father of his flock ; he must make the sacred Scriptures the foundation of all his discourses ; he must not look with contempt on his congregation, nor must he leave it without assuring such a reason as shall satisfy the superintendant that he is sincere. He must concern himself with no political or state affairs, nor interfere in any private dispute, unless it be to reconcile the parties, as was the practice of the primitive Christians. He must not follow any trade, nor mechanical employment, or be concerned in commerce ;" they are to reside with their people, and "by no means to have more churches than one."

Their superintendants are, in Sweden and Denmark, called bishops ; the original word signifies a superintendant or overseer. They are here invested with powers, like unto those, called episcopal, but they do not claim, like the catholic and episcopal English bishops, that *jure divino* or *divine right* in a direct line of succession from the Apostles, pretended to by the two latter. These bishops or superintendants "are chosen from amongst the rest of the clergy, and, in general, are men of fair characters." Regularity subsists among them to a great degree, which the *jure divino* would neither increase or diminish ; hence it is of no more than nominal importance.

In Sweden there is an archbishop and ten bishops, and an inspector over every ten parishes, who gives an account of the rest of the clergy to the bishop four times in the year. In Switzerland and some of the German states, less uniformity prevails ; but in all places a systematic regularity obtains in relation to their clergy ; and such irregularity as has place among some dissenters in England, would appear monstrous in their estimation. Many of those who have passed the universities, and are expectants in the ministry, are instructors of youth, until they are elected by the people, and are in consequence ordained.

We may, however, observe, that in relation to religion, very

many superstitions prevail among the Lutherans; not here necessary to be mentioned. In Denmark and Sweden, the national clergy are not admitted into civil affairs as in this country, nor have they any thing to do with government. This is, perhaps, well, both for church and state; as by this means, men are confined to their appropriate and respective spheres of action. Nor are we to suppose, that the politics of those nations are the worse managed in consequence of the absence of spiritual lords in their legislation.

In Denmark there are six bishops, but no archbishop. They have no temporalities; keep few, or no ecclesiastical courts; have no cathedrals, with deans, prebends, &c. they are only *primi inter pares*, having only rank above the inferior clergy of their province; and their habit is the same as that of the other ministers. Their livings are not large and unreasonable as in some nations, but respectable and sufficient according to circumstances, being mostly from £400 to £60 per annum, and arise chiefly from their congregations. No Lutheran minister can receive the sacrament from his own hands, this being absolutely forbidden by Luther, their founder. Confession, before receiving the communion, obtains among them; hence the ministers have great influence with the people. There are many things which we should consider as objectionable, wild, and superstitious; but the order and regularity which prevail, respecting their ministry or clergy, is in most points of view, very commendable, and hence is worthy of notice and imitation by others. Thinking these things to be of more or less importance in the New Jerusalem Church, I have been induced to collect the above particulars in the promiscuous order here stated, judging their perusal may prove conducive towards establishing a greater degree of order among ourselves. We read with a view, not to adopt every thing we read, but thereby to whet-up and mature our own judgment and practice: hence, miscellaneous studies and reading are highly beneficial to man.

Wishing that the pages of your interesting periodical Work may contain an ample variety of useful information, I beg to subscribe myself,

Yours, &c.

INSPECTOR.

DIVINE LIGHT AND ITS BRIGHTNESS.

ISAIAH lx. 3.

“And the gentiles shall come to thy light, and kings to the brightness of thy rising.”

ALL subjects, however trifling and insignificant they may be,

require some reflection and study, before we can form any rational conclusion or determination upon them ; and the *intensity* of such study and reflection, must doubtless proportionably increase, with the magnanimity and importance of the subject. Trifles, light as air, require little, or perhaps, no reflection ; but, when we get above this standard, some thoughtful reflection becomes necessary, in order that we may be guarded against being carried away by appearances of things, and by the fallacy and delusive glare of *first impressions*. If the subjects of our meditation be those of the arts and sciences—philosophy, chymistry, botany, or any thing connected with this world and time, we cannot expect to acquire any *real* knowledge in these things, without due reflection, without carefully examining them in all their various bearings. If we want to obtain any certain thing, no matter what, we must make use of the proper means to obtain it ; if this be neglected, we must lose the object of our wishes. It is in vain to expect that we can arrive at a just knowledge of things, and be able to form an accurate conclusion upon them, if at the same time we imbibe a spirit of intellectual slothfulness, and refuse to study and inwardly digest those principles which form true knowledge in the human mind. If this careful reflection be necessary to form a right knowledge of earthly things—of things created to pass away with us, how much more necessary is it, to form just views of *heavenly* things, of those things created to endure for ever, and which are connected with the *nearest* and *dearest* interests of man ! We, at this present time, should meditate not upon the things connected with time, but upon those things which are *lasting*, upon the things which are heavenly and eternal ! these being the grand subjects of our meditation, of course our minds ought to be in a state suitable to the grandeur of the subjects ! our reflection should be of an *interior* nature, and all our intellectual powers should be brought into lively exercise, in order that the true light of heaven may dart its sacred beams upon us, and that we may have unfolded to our delighted minds, some of those wondrous things contained in the book of life !

The prophet speaks of a certain *light*, and of the *brightness* of that light ; and that the gentiles shall come to the *light*, and kings to the brightness of thy rising. The light here spoken of, is alluded to in the first verse of this chapter, where it is written, “ Arise, shine, for thy *light* is come, and the *glory* of the *Lord* is risen upon thee.” The necessity of this light rising in all its glory and brightness is clearly shown from the second verse ; in which the state of the people is described in these words, “ For, behold, the darkness shall cover the earth, and gross darkness the people :

but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the gentiles shall come to thy light, and kings to the brightness of thy rising." This prophecy evidently alludes to a certain state, and period of time, when the light and glory of the Lord shall be seen rising upon the church and people; and we have some good authority for stating that the fulfilment of this prophecy is now in its commencement. But although this sacred light or glory of the Lord is indeed risen upon the world, it does not necessarily follow, that all persons will immediately see that light, and partake of its beneficial effects. Some, from the prejudices of education, from a warm attachment to long established opinions, and from a variety of other causes, will not use those means, by which, alone, this light can be seen, and its beneficial effects enjoyed. The conditions of seeing this light, are clearly expressed in the first verse of this chapter, in these words, "**ARISE, SHINE !**" and unless we do *arise* and *shine*, the *light* and *glory* of the Lord, although risen in reality, cannot be seen by us, neither can we be partakers of those blessings which the light and glory of the Lord, are so eminently calculated to produce.

In order that we may have a clear view of this subject, we shall show

First—What is meant by the light here mentioned :

Secondly—How this light is to be seen, and its blessings enjoyed : and

Thirdly—What is meant by gentiles coming to this light, and kings to the brightness of its rising.

First, then, with regard to the light. When we contemplate the Holy Scriptures, our minds should be elevated above the things of time, in order that we may have clear and distinct ideas of spiritual and divine subjects. This elevation and happy frame of mind, appears to be absolutely necessary to our present inquiry, because the *light* here named, is of a mental nature and quality, and altogether spiritual and divine! The true way to obtain correct ideas upon the nature of light, is to trace up *effects* to their *causes* ; by this method we shall be able to ascribe glory where glory is alone due ; we shall render unto Cæsar, the things that are Cæsar's, and unto God, the things that are God's. If we carefully pursue this method in the present instance, and trace up effects to their causes, we shall find that the great Creator of heaven and earth, is, in His own DIVINE PERSON, The LIGHT. Jehovah speaks by the mouth of His prophet, and says, "**I FORM LIGHT !**" and again, the Psalmist says, *The Lord God is a Sun*. These two passages not only show that the Lord is the origin and source of light ; but, that He is the VERY LIGHT ITSELF! *The*

Lord God is a Sun. When it is said that the Lord God is a *sun*; we are divinely instructed that the emanating splendour, or proximate sphere of Jehovah's glory, forms the eternal Sun of all the heavens, from whence the angelic inhabitants derive all their light and heat, and all the blessings which constitute their eternal happiness. Thus God is the *All in all*. This *One* Jehovah, the splendour of whose sacred Person is the Light—the true Light! and the everlasting Light; did, in the fulness of time, visit and redeem His people! He came into the world as *Divine Truth*; as the Word manifest in the flesh, and, thus the God, who was in Christ reconciling the world unto Himself, declared unto His people, that He was the true Light, that He was the Light of the world; and that whosoever believed in Him should not walk in *darkness*, but should have the *light of life*! Hence Jesus Christ, who is the *Emmanuel*, God with us! declared Himself to be the true Light, which enlighteneth every man who cometh into the world. Now, as the God of heaven is infinitely *good*; so He is infinitely *perfect*. He is not to be considered as a respecter of *persons*; dispensing His blessings to *this* man, and withholding them from *that*, but we must consider Him in His true character, in making His Sun to rise on the *evil* and the *good*, and sending His *rain* on the just and the unjust; thus the true character of our heavenly Parent is, that He is good to *all*, and His tender mercies are over all His works. Now, as our heavenly Father is no respecter of persons, but is the true Light of the world; so the divine rays of His Light or Truth, are alike dispensed to all. The different degrees and shades of this Light, are not to be attributed to the *Light* itself; for in this, there is not the least variableness or shadow of turning! but all differences of shade arise entirely from the different receptions of this light, on the part of human beings. The light of heaven, which is the proximate sphere of Jehovah's glory, and which is the divine *Sun*, is perfectly *bright* and *white*! so bright and glorious as to exceed all human description. This bright light was represented by our Lord's appearance to His disciples upon the mount, at which appearance it is said, that the Lord's face did shine as the Sun, and His raiment was *white* as the Light: also in the Apocalypse, where the appearance of the Lord is described, it is said, that His countenance was as the *Sun* shineth in His strength. This *Light*, which in itself is a *One*! unchangeable, and perfect, is, nevertheless, variously received by man; thus, while the Light itself remains identically the same, various effects are produced; these different effects and shades of Light arising solely from the different states of mind in which those persons are who receive the Light: thus, while to the hard-

ened and impenitent sinner, all things connected with heaven and eternal life, appear dark and obscure! to the pious and virtuous disciple, all things appear bright and glorious. His delight being grounded in what is good and heavenly! he is always going on to spiritual perfection; the truth expands to his delighted mind; and the light shines brighter and brighter as he advances towards the perfect day.

The truth of the doctrine here advanced, that God is unchangeable, and consequently, the *Light* which He forms, is a *One*, having no differences of shades or degrees, may be illustrated by a circumstance in nature! The *light* of the sun of this world is in itself a bright *white*; this *light* is nevertheless, varied as it passes through various forms, or flows into them, whence come all the varieties of colours, both beautiful and delightful: and also such as are *not* beautiful, and not delightful. In all the different effects relating to the phenomena of colours, the light itself remains identically the same.

The *Light* then, of which the prophet speaks, being the emanating splendour of Jehovah God, implies the DIVINE TRUTH of the Word, which is the Light to our footsteps, and which will enlighten the understanding; give us just views of ourselves as immortal beings, and finally lead us to the realms of bliss! The *truth* as it is contained in the Holy Scriptures, is in itself pure, and undefiled, its sacred light will guide us in the sure path of life, if we will but faithfully follow its teaching. This *truth* will beautifully unfold to us the hidden things of eternity, and enable us to see some of those wondrous things contained in the law of God; and, if we have any desire to see this truth, to walk in its sacred light, and to enjoy its blessings, we must make use of those means by which alone these benefits are to be derived. We come, then

Secondly, to show, how this light is to be seen; and its blessings enjoyed. The way to see this light, and enjoy its blessings, is indeed *simple*, and it primarily consists in renouncing all those things which stand opposed to the formation of the heavenly state in the *soul*. The first necessary step to be taken in this matter, is to *cease to do evil*, and to *learn to do well*. If this be neglected on our part, our hope of seeing the light and enjoying its blessings will never be realized. What can be more detrimental to our true peace of mind, than a life devoted to sinful pleasures; such a life must of necessity, harden the heart, obscure the understanding, and shut out the true light and felicities of heaven from the *soul*. Mankind are too often deceived by outward show; the fascinating glare of worldly pleasure, too often turns us aside

from our true interests, and makes us forget that we were created for the enjoyment of eternal pleasures, and for the pure unfading felicities of an eternal world. If then, we are desirous of seeing the true *light*; and of enjoying its blessings, we must comply with the conditions mentioned by the prophet in the first verse of this chapter, where he says, "*Arise, shine*, for thy light is come, and the glory of the Lord is risen upon thee." A man is said to *arise*, when his affections and thoughts become elevated to God, and to the things of his kingdom; for in this case his affections have risen to superior things: they are placed upon things above; upon those bright realities which endure for ever! The man rises above an earthly and sensual state, and enters upon the truly refined pleasures of a religious and happy life! When the man thus rises above a merely natural and earthly state, and the things of heaven begin to open to his view, he will soon exhibit in all his words and actions, the beauty and excellency of his *risen* state! and the light which he has *internally* received, will shine forth in all its lively colours *without*. Thus he will *arise* and *shine*; and be to all a living memorial, that heavenly light dwells within him, and the glory of the Lord has risen upon him. The light of *divine truth* will not only chase away the clouds of darkness and error from the mind; but will also gently draw the soul into a close conjunction with God, and thus heighten and increase the true felicity of man. When we seriously reflect upon the reality of eternal things, and how uncertain in duration are the things of the present life; and when we reflect further, how bountifully the Lord hath caused His light to shine upon us, we shall surely *arise* and *shine*; we shall turn our hearts from evil, and effectually learn to do well. This spiritual light of truth which now shines in the church of Jesus Christ, is so attractive in its nature, that it is said, that the "*gentiles* shall come to thy light, and *kings* to the brightness of thy rising." The reader will observe, that a very great distinction is here made between *gentiles* and *kings*; the *FORMER* are said to come to the *light*; but the *LATTER* to the *brightness* of its *rising*. The true meaning of this part of our subject will be seen, when it is known, that by the *gentiles* are meant those who are in states of simplicity and natural goodness; and who ardently desire to be led into the truth. The first impression which divine truth makes upon this state of simple goodness, is called *light*; it is the light which enlightens the gentiles; and this first dawning of truth upon the mind, gently leads on to higher things, and to the brightness of a more glorious and happy day! This first dawning of truth upon the mind in this gentile state, like the first dawning of light which gilds the

horizon, gives us, perhaps, but a very faint and imperfect view of spiritual things ! but in this, however, we are truly blessed, for if the light of truth was first to break in upon the mind in all the splendour of its meridian glory ! it would be too much for the mind to bear ; the object of our heavenly Father would be instantly defeated—and we should lose our state of endless bliss. The workings of divine Providence for the salvation and final happiness of man are according to divine Order ; that is, they are gradual and progressive ; they are by *little and little*, line upon line, and precept upon precept ; and by this process man is gradually built up into the Divine Image and Likeness : he becomes strong in the life of heaven, and thus prepared to enjoy an eternity of the most seraphic bliss. It is then of some consolation to know that if we are only in a gentile state, and come humbly to the light, we shall receive as much delight and happiness as we are capable of enjoying ; for the Lord giveth to every man as many good things as he is capable of receiving ! While *truth* in its first dawning upon the soul is called *light*, the light which enlightens the gentiles, as being suitable to the gentile state, so as the mind progressively advances in wisdom and spiritual strength, the man becomes capable of seeing the truth in its interior beauty—His state becomes more elevated—His *wisdom* more refined ; and he then becomes capable of looking upon the truth in the *brightness of its rising* ! The prophet in describing the glory of this sacred or divine light, and the different receptions of this light, says that “ *gentiles* shall come to thy light, and *kings* to the brightness of thy rising.” The reason why it is said *kings* shall come to the *brightness of its rising*, is, because by *kings* are meant those whose minds are elevated into states of intellectual truth and heavenly wisdom, and are thus prepared to perceive truth in its interior glory, that is, in the *brightness of its rising*. Hence it is written that the Lord will make his faithful disciples *kings* and *priests* unto God and his Father—*kings* denoting those principled in spiritual truth, and *priests* those principled in heavenly good. With this view of our subject, how plainly may we perceive our interest in coming to this light?—and whether as *gentiles* we come to the light, or as *kings* to the brightness of its rising ; still, in either state we shall receive the blessing from on high—even life for ever more. G.

REMARKS ON THE EXPRESSION.

In common use, that “We are passing from time into eternity.”

[Taken from No. 4, of the American New Jerusalem Magazine.]

To pass from time into eternity, is to pass from the loves of No. 10.—1828. M V

self and of the world, to the love of the Lord and the neighbour ; to have our thoughts and affections directed to spiritual subjects, of which alone eternity may be predicated ; and to become united with Him " who was, who is, and who is to come, the Almighty." When an individual has attained to this state, the proposition is then reversed. It is no longer proper to say that he is passing from time into eternity, but rather that he passes from eternity into time. Not hoping for, but actually having eternal life ;—he feels that the fountain of his thoughts and actions is with the Most High ; and that the appearance of time is occasioned by their falling on natural objects—that time is not an attribute of the mind, but of the subjects on which it operates : as the various tints of light do not appear in the sun itself, but only as its rays fall on the infinite variety of objects which this world presents.

It is the effort of the Holy Spirit to leave, on all men, the image of the divine eternity ; but the effect is various, according to the state of the recipients. The angels, in the perception that their life is from the Lord, perceive also that it is indestructible and eternal. But the operation of the same spirit, as it descends to lower states of mind, produces only a hope of immortality, more or less an object of doubt, and a subject of argument, according to the state of the individual. The mind which is united to the Lord, perceives that the life, the affections which it now possesses, can never die. Self may die, and dies perpetually. The individual may even fall from the state of good in which he is ; but that good would still continue to exist, the spirit would return to God who gave it. But those affections which originate in self-love are dead in themselves ;—consequently, not being susceptible of any image of eternity, this doctrine, as it descends from the letter of the Word, can take no other form than that of a continuity of existence. The language of the Lord to the former is, " because I live, ye shall live also ;" to the latter, it contains no assurance of life, because their life appears to originate in themselves, but merely a promise that God will not destroy them. Their faith in this promise is in proportion to the sincerity of their intention to reform and follow the commandments. For this intention, being of spiritual origin, is as a window of heaven to the natural mind. The same spirit, as it descends to still lower states, produces the desire of perpetuating their name here on earth. To their perverted imaginations, the objects of this world loom up in the distance, and rest on the skies. Their whole heart and soul is here, and therefore it is here that they hope to be remembered. To them death does not open their view to scenes eternal, but concentrates their vision to those

which are temporal. That vision possesses nothing of reality. That part of their reputation which commands their attention, is mortal like their bodies : calculated to awaken the admiration of the natural, sensual part of human nature, as these are to become the food of insects. It is only when their labours on earth are refined from the dross of human ambition into the actual existences of those things which were always concealed under the shadow of a holy Providence, that their immortality begins ; like "the tree yielding fruit, whose seed is in itself," springing up from their ashes, the work of the Eternal, and therefore the emblem of eternity. The prospect of lying in state, may gratify the vanity of the sensual prince ; and the fear of being buried where four ways meet, with a stake driven through the body, may have a tendency to deter the suicide from his crime. Their hopes and fears are only the reflected images of their own characters. The relation between memory and hope, between the recollection of the past, and the anticipation of the future, is much more intimate than is usually supposed. The roots which lie buried in the earth are gathering the sap which is to put forth the tender blossom. But in the existing state of society, futurity to an individual is, for the most part, like an object held above the mark, in order that he may strike the mark. He who knows the downward tendency of earth-born affections, hath so ordained it. The prospect before a person, is the united effect of his own peculiar character, and of the divine providence in regard to that character. It is his own shadow projected before him—a perpetual admonition of his immortal destiny. But this shadow is no longer visible when his face is turned towards the sun ; for he then perceives that nothing is but the present, and the stream of time is not seen to flow when he looks at its fountain. Thus it is with those who, "by seeking first the kingdom of God and His righteousness," become united with the Eternal. They have far higher and purer affections for the inhabitants and the objects of this earth ; so high and so pure, that the fear of their extinction is inconsistent with their existence. Those affections, originating above the earth, though they terminate in it, are by death only deprived of their external covering ; and those who possess them are insensible of the loss, because they have no longer the power of fully conceiving of its existence. Like the vine which is deprived of its superabundant foliage, their life is by this event, as by all the dispensations of Providence, more fully determined to the peculiar objects of their usefulness.

S.

Miscellanea.

MISSIONARY AND GENERAL CHURCH INTELLIGENCE.

LONDON NEW JERUSALEM CHURCH FREE SCHOOL.

The Sixth Annual Report of this Institution has recently been printed; from which we learn that 220 boys, and 140 girls, are now receiving daily instruction in this school. We give from the Report the following interesting intelligence:—

"A public examination of the children by the Ministers of the three London societies, took place at the school-room in November last, which was well attended by the members and friends of the society, and your Committee trust that the knowledge displayed by the children was such, as to convince every one present, that while every endeavour is made to furnish the pupils with useful natural knowledge, the primary object of the Institution has not been lost sight of, but that care has been taken to imbue the infant mind with the principles of true religion. Upon this occasion eleven boys who had quitted the school since the last examination, received, as rewards for their good behaviour, copies of the Bible, Testament, Four leading Doctrines of the New Church, and in one instance the Treatise on Heaven and Hell, accompanied by a suitable address from one of the Ministers; and at the breaking up for the Christmas holidays, rewards, consisting of books, pen-knives, and pencil-cases, were given to the most deserving.

"The system of instruction by means of mutual inquiry and circulating classes, the nature of which was exhibited at the last Anniversary of this society, continues to be successfully pursued in the schools; and the good effects of this truly admirable plan, in stimulating the children to increased attention, and in exercising their mental faculties, is daily manifested. To its ingenious inventor your Committee have presented, as a small acknowledgment of their sense of the value of his plan, a copy of the work on the "Plenary Inspiration of the Sacred Scriptures."

"The Committee have to acknowledge the following donations—

"From the London Printing Society,

12 copies of the Doctrine of Life,	}	all
12 ditto Four Leading Doctrines,		half
2 ditto Treatise on Heaven and Hell		bound.

"From C. A. Tulk, Esq.

A number of Mr. Clowes's Tracts for Children.

"The importance of the benefits resulting from the regular attendance of children upon divine worship, must have struck every serious observant mind, and hence the obvious necessity, in order to complete our establishment, that the children of the Free School should have the means provided them, for frequenting a place of worship on the Sabbath-day. Many of them have attended at our chapels, but to far the greater part this has been impracticable, on account of the distance from the neighbourhood of the school at which two of our chapels are situated. This subject has engaged the serious attention of your Committee, and such arrangements have been entered upon, as will, it is hoped, enable their successors speedily to attain the desired object. The following are the contemplated arrangements.

"The whole of the children are to assemble in one of the school-rooms, once, at least, on every Sunday. The time will be occupied, generally, by a service, which is in preparation, and a lecture, both adapted to the infant mind. To carry this plan into operation, our Ministers, and nine other members of the church, have promised their assistance, so that it may with confidence be anticipated, that not many weeks will elapse before this important measure will be brought into effect; and then may the members

of this society have the gratification of beholding, between three and four hundred children, assembled in one place, to worship the Lord Jesus Christ, in the light of truth—to learn his precepts, and to sing his praise.”*

BIRMINGHAM.

It gives us great pleasure to inform our readers that the New Church Society in this Town is in a happy and prosperous state. The greatest possible harmony subsists between minister and people, and the Society in consequence thereof is increasing in numerical strength, to the no small joy of those who delight to see “Jerusalem builded as a City that is compact together.” The Rev. Thomas Goyder of London preached on Sunday, September the 7th, both morning and evening, in the chapel in New Hall Street, after which the friends made a private collection amounting to £8. 2s. 6d. in aid of re-building the Church in Waterloo Road, London.

KINGSTON-UPON-HULL.

The New Church Society in this large and flourishing town was on Sunday the 14th September visited by the Rev. Thomas Goyder of London; who preached twice to rather large and most attentive congregations. The sermon in the morning was explanatory of the Divine Unity, Trinity, and Atonement; and that in the afternoon, of the resurrection, and life after bodily death. A collection was made in aid of building the Chapel in Waterloo Road, London, amounting to £3. 17s. 6d. Some other sums were collected privately, which are to be announced in the printed list of subscriptions. During Mr. Goyder's visit at this place, many most delightful meetings were held, when conversations upon the heavenly doctrines took place. Mr. Goyder preached also on Wednesday evening, September 17th, and Mr. Wallworth on the following Thursday evening. Mr. G. baptized 18 adults, among whom was Mr. Wallworth the present leader of the society.

NEW JERUSALEM CHURCH, WATERLOO ROAD, LONDON.

The building of this place of worship is going on well, and both the work and the materials are of the most substantial kind. The building is now completely covered in, and it is still expected that it will be ready for opening about Christmas next, or the middle of January. Mr. Goyder the Minister is now engaged in visiting some of the societies in the North of England, and soliciting Subscriptions in aid of the building.

SUNDAY SCHOOLS.

ON GAINING THE AFFECTIONS OF YOUR SCHOLARS.

[From Lloyd's Manual.]

As your work is eminently a “labour of love,” it becomes you to be solicitous in gaining the affection and confidence of the children placed under your especial care. While some teachers of day-schools rule by fear, the Sabbath-teacher should always govern by kindness; indeed, a genuine love of the young, is one great qualification for his employment. Thus should you seek to imitate him, who says, “I drew them with cords of a man, with bands of love.” (Hosea xi. 4.)

Your object should be, as much as possible, to assimilate your character to that of a tender and prudent parent.

If your children are thoroughly persuaded and convinced that you seek

* This plan is now in operation, and all the children belonging to the school, are assembled every Sabbath-day in the afternoon in the girls' school-room, where a Sermon is preached to them, either by a Minister or one of the members of the church. *Editors.*

their welfare and happiness, they will be prepared to receive your instructions with attention, and your admonitions without opposition. The gratuitous nature of your engagements, the self-denial it implies, and the personal sacrifices you make, are all calculated to produce a pleasing prepossession in your favour, and to conciliate the regard of your pupils.

We shall notice some of the means which are calculated to gain the affections of your children.

Let your manner be gentle and kind.—Repulsive coldness will alienate the children's minds from you; stern authority will only produce a temporary and unwilling obedience; but genuine affection will soften their hearts, and ameliorate their characters. Children are very quick in noticing the tones, the countenances, and the manners, of their instructors; and they have an influential effect, either in conciliating esteem, or producing aversion. Hence the necessity of great care in these particulars, if you would gain the love, and promote the welfare of your pupils. What an admirable example for your imitation, did the Apostle Paul, and his associates present;—"We were gentle among you, even as a nurse cherisheth her children; so, being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us." (1 Thess. xi. 7, 8.)

Encourage the children's exertions, and speak kindly to them, and of them, when they deserve commendation.—A little genial encouragement, when judiciously given, will produce a good effect. Some teachers are always complaining of the faults of their scholars, and scarcely ever giving them a word of commendation; with such treatment, cause of complaint will never be wanting. The children will reason in this way:—"We shall be found fault with, whether we exert ourselves or not, and therefore, we prefer being indifferent and idle." A hint of approbation, a kind word of recommendation to the superintendent, will have a very powerful and attractive influence in stimulating the children to greater exertion. An occasional gift of a little book, with a few appropriate observations in the teacher's own hand writing, will be received as a token of love, and secure attention to the contents of the volume. The backward, the dull, the ill-tempered, and the uninteresting scholar, must be kindly encouraged, as well as the forward, the quick, and the prepossessing child. In fact, these children of inferior capacities and rugged feeling, instead of being left to neglect and discouragement, will rather require an additional stimulus, and more devoted and persevering attention than their companions. Perhaps, such children never knew what kindness meant; they may have been harshly treated at home, and therefore their tempers have been formed in a rugged mould; we must endeavour to counteract this evil by kindness. In apportioning the degree of encouragement to the peculiar dispositions and talents of each child, discretion will be needed, that so we may neither paralyze exertion, nor excite vain glorious feelings.

Endeavour to promote the welfare of your scholars in their several situations in life. While your exertions for your children at the school are continued, you will find that frequent opportunities will occur to extend your benevolent regard to them beyond its walls. Some of your scholars, at particular periods, will much need the advice and assistance of kind friends; for instance, in the choice of an employment or service—You may be able to procure suitable situations for them; if possible, in religious families; and, in all cases, with families that are moral and decent. Perhaps the parents or relatives of your pupils may be ill, or in distressed circumstances, and you may be able to recommend them to societies for relief, or to visit them yourself. There are many acts of sympathy and benevolence, by which you may gain a powerful hold on the affections of your children, and you will soon perceive the benefits of such an attachment. If you duly appreciate the immortal interests of your scholars, you will see the great importance of gaining their hearts, and all your best energies will be called forth for their present and eternal happiness.

After all your exertions, you will, perhaps, find some who are neither to

be won by kindness, nor awed by authority. Even in these cases, subsequent benefit may arise from your kindness; and, amongst the recollections of past life, your scholars may dwell with delight on one period of their history;—the time when they were beneath the care of a teacher, whose love did not cease even when they were basely ungrateful.

While you thus endeavour to use all well adapted means to gain the hearts of your scholars, beware of undue familiarity. Whatever lessens the dignity of the teacher, weakens his authority, or produces neglect to his commands, must be injurious. Genuine christian kindness will produce in the hearts of your pupils, both love and obedience, both gratitude and esteem.

MEETINGS IN OCTOBER.

- 14th Visiting Committee, connected with the Society of the New Church, Waterloo Road, London, at the house of Mr. Goyder, No. 11, Dartmouth Street, Westminster. To assemble at half-past five o'clock in the evening. Subject for consideration:—"HAGGAR i. 7, 8."
- 16th Coffee Meeting at 15, Cross Street, Hatten Garden, at 6 o'clock in the evening.
- 23rd Union Coffee Meeting at ditto.
- 30th Coffee Meeting at do.

VARIETIES.

HISTORICAL, PHILOSOPHICAL, SCIENTIFIC, AND LITERARY.

THE ELM.

The astonishing power with which God has endued the vegetable creation to multiply its different species, may be instanced in the seed of the elm. This tree produces one thousand five hundred and eighty-four millions of seeds, and each of these seeds has the power of producing the same number. How astonishing is the produce! At first, one seed is deposited in the earth; from this one a tree springs, which in the course of its vegetative life, produces, one thousand five hundred and eighty-four millions of seeds. This is the first generation: the second generation will amount to two trillions five hundred and ten thousand and fifty-six billions. The third generation will amount to fourteen thousand six hundred and fifty-eight quadrillions seven hundred and twenty-seven thousand and forty trillions; and the fourth generation from these would amount to fifty-one sextillions four hundred and eighty-one thousand three hundred and eighty-one quintillions one hundred and twenty-

three thousand one hundred and thirty-six quadrillions—sums too immense for the human mind to conceive; and when we allow the most confined space in which a tree can grow, it appears that the seeds of the third generation, from one elm, would be many myriads of times more than sufficient to stock the whole superficies of all the plants in the solar system.

THE UNIVERSE.

The circumference of this globe is computed to be 25,000 miles, and it revolves once on its axis in 24 hours; consequently, any one spot on it is carried round 25,000 miles in that space of time, which is upwards of 1040 miles in an hour, or 173 miles in one minute! Vast as this may seem, and in comparison of which the utmost degree of velocity which man has been able to produce by the most ingenious contrivances sinks almost into nothing; yet when put in competition with the amazing velocity of the earth in its orbit, this of its diurnal revolution on its axis, (though indeed astonishingly great,)

is comparatively trifling and insignificant.

The distance of the sun from the earth is 95,000,000 miles, which being the radius of the earth's orbit, we shall have its diameter 390,000,000 miles, and consequently the circumference 1225,000,000. Now as the earth revolves round the sun once in 365 days, it would travel (dividing 1225,000,000 by 365) about 3,360,000 miles in one day, or 140,000 in an hour; by this calculation we shall find that the earth is whirled through the immense regions of space, at the amazing, the inconceivable velocity of 2,330 miles in a single minute of time!

Astonishing as this fact is, yet when compared with those things which have come more immediately under our observation, it is by no means irreconcilable. Those who know with what great rapidity the blood is driven from the heart to the extremities of the human system, and reflect that this rapidity is no greater than is actually necessary for the health and support of the body, may conceive with what velocity such vast bodies as this and other surrounding worlds must be impelled in their course, in order that they, as the several and various members which constitute the great system of nature, may be kept in their respective spheres, in a state of health, regularity, and order.—For as an ingenious poet expresses himself—

Constant rotation of th' unwearied wheel,
That Nature rides upon—maintains her health,
Her beauty, her fertility.—She dreads
An instant's pause, and lives but while she moves.

METHOD OF TRYING THE TITLE TO LAND IN HINDOSTAN.

According to the Asiatic researches, a very curious mode of trying the title to land is practised in Hindostan:—two holes are dug in the disputed spot, in each of which the plaintiff and defendants' lawyers put one of their legs, and remain there until one of them is tired, or complains of being stung by the insects, in which case his client is defeated. In this country it is the *client* and not the *lawyer* who puts his *foot* into it.

NATURAL CAVES IN IRELAND.

About two miles from Kilkenny, are a number of caves, as curious,

perhaps, as any mentioned in natural history, except those of Antiparos in the Archipelago. After a difficult descent of about one hundred feet, the entrance into this subterraneous world is gained. The appearance of the first cavern is uncommonly awful, and gives rise to an idea of a grand gothic structure in ruins. The solemnity of this place is not a little increased by the gaiety of those scenes that present themselves on every side previous to our entering it: the floor is uneven, and stones of various sizes are promiscuously dispersed upon it: the sides are composed of ragged work, in some parts covered with moss, and in others curiously frosted; and from the roof, which is a kind of arch, several huge rocks project beyond each other, that seem to threaten instant ruin. The circumference of this cave is not less than two hundred feet, and in height about fifty. Here is a small, but continual dropping of water from the ceiling, and a few petrifications resembling icicles.

The place has its inhabitants; for immediately on entering into it, you are surprised with a confused noise, which is occasioned by a multitude of wild pigeons; hence there is a passage towards the left, where, by a small ascent, a kind of hole is gained, much like, but larger than the mouth of an oven, which introduces to a place, where, by the help of candles, day-light being entirely excluded, a broken and surprising scene of monstrous stones heaped on each other, chequered with various colours, inequality of rocks overhead, and an infinity of stalactical stones, present itself. Nature, one would imagine, designed the first cave as a preparative for what remains to be seen; by it the eye is familiarized with uncommon and awful objects, and the mind tolerably fortified against those ideas that result from a combination of appearances unthought of, surprising and menacing. The spectator flatters himself that he has nothing to behold more awful, nor any thing more dangerous to meet, than what he finds in the first cavern; but he soon discovers his mistake; for the bare want of that light which dresses nature with gaie-

ty is alone sufficient to render the second far more dreadful. In the first he fancies ruin frowns upon him from several parts; but in this it is threatened from a thousand vast rocks rudely piled on each other that compose the sides, which seem bending in, and a multitude of no smaller size are pendent from the roof in the most extraordinary manner; add to this, that by a false step one would be dashed from precipice to precipice. Indeed, it would be matter of much difficulty, or rather impracticable, to walk over this apartment, had not nature, as if studious for the safety of the curious, caused a sort of branches to shoot from the surface of the rocks, which are remarkably unequal, and always damp. These branches are from four to six inches in length, and nearly as thick; they are useful in the summits of the rocks to prevent slipping, and in the sides are ladders to descend and ascend with tolerable facility. This astonishing passage leads to a place far more curious than any of the rest. On entering into it, a person is almost induced to believe himself situated in an ancient temple, decorated with all expense of art; yet, notwithstanding the beauty and splendour that catch the eye on every side, there is something of solemnity in the fashions of the place which must be felt by the most ordinary spectator. The floor in some parts is covered with a crystalline substance; the sides in many places are incrustated with the same, wrought in a mode not unlike the gothic style of ornament, and the top is almost entirely covered with inverted pyramids of the like elegantly white and lucid matter. At the points of these stalactical strata are perpetually hanging drops of pellucid water; for when one falls, another succeeds; these pendent gems contribute not a little to the glory of the roof, which, when the place is properly illuminated, appears as if formed of the purest crystal.

Here are three extraordinary and beautiful congelations, which, without the aid of a strong imagination, may be taken for an organ, altar, and cross. The former, except when strictly examined, appears to be a

regular work of art, and is of a considerable size; the second is of a simple form, rather long than square; and the third reaches from the floor to the roof, which must be about twenty feet. These curious figures are owing either to water that fell from the upper parts of the cave to the ground, which coagulated into stone from time to time, until at length it acquired those forms which are now so pleasing; or to an exudation, or extillation, or petrifying juices out of the earth; or, perhaps, they partake of the nature of spar, which is a kind of rock plant. The former seems to be the most probable supposition, as these figures in colour and consistence appear exactly like the icicles on the top, which are only seen from the wet parts of the caverns; and in this place there is a greater oozing of water, and a much larger number of petrifications, than in any other. When this curious apartment has been sufficiently examined, the guides lead you for a considerable way through winding places, until a glimmering light agreeably surprises. Here a journey of above a quarter of a mile through those parts is ended; but upon returning into the first cavern, the entrance into other apartments, less curious indeed, but as extensive as those we have described, offers itself. The passages into some of these are so very low, that there is a necessity of creeping through them; by these we proceed until the noise of a subterraneous river is heard; farther than this none have ventured.

THE HOLY LAND.

The hills in Judea, from the commencement of the mountain scenery, are all of a round handsome shape, meeting in the base, and separated at the tops, not in peaks or pointed acuminations, but like the gradual retiring of two round balls, placed in juxtaposition. Their sides are partially covered with earth, which nourishes a feeble sprinkling of withered grass, with here and there a dwarf tree, or solitary shrub. They are not susceptible of cultivation, except on the very summit, where we saw the plough going in several places. They might be terraced, but there are no traces of their hav-

ing been so. The rock peeps out in many places, but never in precipitous cliffs: the strata are horizontal, and in many places have exactly the appearance of the stone courses in a building. The features of the whole scenery brought strongly to my recollection the ride from Sanquhar to Lead-hills, in Scotland; and to those who have visited this interesting part of my native country, I can assure them, the comparison gives a favourable representation of the hills of Judea. But there are two remarkable points of difference: in the northern scenery, the traveller passes over an excellent road, and travels among an honest and industrious population, where the conversation of the commonest people will often delight and surprise the man of letters. But among the hills of Palestine, the road is almost impassable, and the traveller finds himself among a set of infamous and ignorant thieves, who would cut his throat for a farthing, and rob him of his property for the mere pleasure of doing it.

THE PRAYING MANTIS OF CHINA.

The name Mantis, given to this insect, signifies soothsayer; because it has been imagined, that by stretching out its fore-feet it divined and pointed out those things that were asked of it. This insect, which is a stranger to the British isles, is found in most of the warmer parts of Europe, and is entirely of a beautiful green colour. It is nearly three inches in length, of a slender shape, and in its general sitting posture is observed to hold up its two fore legs, slightly bent, as if in an attitude of prayer; for this reason the superstition of the vulgar has confirmed upon it the reputation of a sacred animal; and a popular notion has often prevailed, that a child or traveller having lost his way, would be safely directed by observing the quarter to which the animal pointed when taken into the hand. In its real disposition it is very far from sanctity; preying with great rapacity on any of the smaller insects which fall in its way. It is also of a very pugnacious nature; and when kept with others of its own species in a state of captivity, will attack its neighbour with the utmost violence,

till one or the other is destroyed in the contest. Roësel, who kept some of these insects, observes, that in their natural conflicts their manœuvres very much resemble those of hussar fighting with sabres; and sometimes one cleaves the other through at a single stroke, or severs the head from the body. During these engagements, the wings are generally expanded; and when the battle is over the victor devours his antagonist. The Mantis Precaria is a native of many parts of Africa, and is regarded as a divinity by the Hotentots.

DOGS AND CATS.

M. Sonini, in his "Travels in Egypt," informs us (what is, by the bye, pretty generally known from other sources), that dogs are, in that country, objects of peculiar abhorrence. They are never permitted to enter the dwelling of a Mahomedan; and, if one is found in a mosque, he is immediately put to death. In consequence of this excommunication from the society which this animal seems so instinctively disposed to cultivate; the Egyptian dogs live, for the most part, in the open air, feeding upon garbage and any other filth that chance throws in their way. Yet they are found to be faithful protectors of the property, and even persons of the very men by whom they are thus despitely treated; although, Sonini remarks, it is extremely curious to see the pains taken by a mussulman and a dog, when they happen to meet, to avoid coming in contact with each other. Notwithstanding this state of persecution, dogs are remarkably numerous in the towns in Egypt. The species is a large one, about the size and make of our greyhound. As a proof of the Mahomedan prejudice against this useful animal, it is sufficient to state, that they regard the terms christian and dog as synonymous—both, of course, in the most opprobrious sense. As a singular contrast to the foregoing, we may now notice the veneration in which cats have ever been held by the Egyptians, who, in ancient times, even worshipped them. And historians tell us, that Berbastis and Atribes, two towns in Egypt, the former a votary

of cats, and the latter of mice, contracted, on that account, so strong an antipathy to each other, that the inhabitants were never known to intermarry, although only a few miles asunder. In some parts of India, too, we are told, they have a similar reverence for Grimalkin, as the only crimes punished capitally there, are the murder of a man and a cat.

A DESCRIPTION OF SUN-RISE AT MOUNT ETNA.

But here, (says Brydone,) description must ever fall short; for no imagination has dared to form an idea of so glorious and so magnificent a scene. Neither is there on the surface of this globe any one point that unites so many awful and sublime objects. The immense elevation from the surface of the earth, drawn as it were to a single point, without any neighbouring mountain for the senses and imagination to rest upon, and recover from their astonishment in their way down to the world. This point or pinnacle, raised on the brink of a bottomless gulf, as old as the world, often discharging rivers of fire, and throwing out burning rocks, with a noise that shakes the whole island. Add to this, the unbounded extent of the prospect, comprehending the greatest diversity, and the most beautiful scenery in nature; with the rising sun advancing in the east to illuminate the wondrous scene. The whole atmosphere by degrees kindled up, and showed dimly and faintly the boundless prospect around. Both sea and land looked dark and confused, as if only emerging from their original chaos; and light and darkness seemed still undivided, till the morning, by degrees advancing, completed the separation. The stars are extinguished, and the shades disappear. The forests, which but now seemed black and bottomless gulfs, from whence no ray was reflected to show their form or colours, appear a new creation rising to the sight; catching life and beauty from every increasing beam. The scene still enlarges, and the horizon seems to widen and expand itself on all sides; till the sun appears in the east, and with this plastic ray completes the mighty scene. All ap-

pears enchantment; and it is with difficulty we can believe we are still on earth. The senses, unaccustomed to such objects, are bewildered and confounded; and it is not till after some time that they are capable of separating and judging of them. The body of the sun is seen rising from the ocean, immense tracts both of sea and land intervening; the islands of Lepari, Panari, Alicudi, Stromboli, and Volcano, with their smoking summits, appear under your feet; and you look down on the whole of Sicily as on a map, and can trace every river through all its windings, from its source to its mouth. The view is absolutely boundless on every side; nor is there any one object within the circle of vision to interrupt it; so that the sight is every where lost in the immensity; and I am perfectly convinced, that it is only from the imperfection of our organs, that the coasts of Africa, and even of Greece, are not discovered, as they are certainly above the horizon.

METHOD OF GILDING LIVE FISH.

The following recipe for gilding live fish is from the posthumous papers of Mr. Flooke. Put some Burgundy Pitch into a new earthen pot, and warm the vessel till it receives so much of the pitch as will stick round it; then strew some finely powdered amber over the pitch when growing cold; add a mixture of three pounds of linseed oil, and one pound of oil of turpentine, cover the vessel, and boil the contained ingredients over a gentle fire; grind the mixture as it is wanted, with so much pumice stone in fine powder as will reduce it to the consistency of paint; when the fish has been wiped dry, this mixture is spread upon it, and the gold leaf laid over it, and gently pressed down; after which, the fish may be immediately put into the water, and the cement will harden, and be in no danger of falling off. This may be performed upon crayfish, carp, &c. without injuring the fish.

EXTRAORDINARY CLIMBING PLANT.

The Cogne of Chili, is one of the most extraordinary climbing plants ever noticed by naturalists. It is not like the hop, convolvulus, or the vine, contented with the support

afforded by a single tree, but when it has reached the top of one, it shoots down again, and, in a short time attains the summit of another. Proceeding in this manner, it has been known to extend over a space of more than 200 yards. The toughness and pliability of its stems render them valuable for making baskets, and even cables.

THE VULTURE'S POWER OF SIGHT.

Professor Lichenstien remarked, when travelling in South Africa, that if an animal chanced to die in the very midst of the most desert wilderness, in less than half an hour there was seen, high in the zenith, a number of minute objects descending in spiral wheels, and increasing in visible magnitude at every revolution. These are soon discovered to be a flight of vultures, which must have observed from a height, viewless to the human eye, the dropping of the animal immediately marked out for prey.

EXTRAORDINARY FRUIT.

There are in several parts of Guiana, particular trees, known by the appellation of Totoch, very remarkable for the nature of their fruit, which is so large, and at the same time, so hard, when ripe, that no one can pass under it without instant danger of a fractured skull.

REMARKABLE FISH.

In some rivers in Guiana, there is found a curious fish, about the size of a smelt, which has four eyes, two on each side, placed one above the other: it is remarkable that when swimming, it keeps two eyes above, and two below the surface.

FRANCE.

M. Cuvier has issued a circular, in which he states, that the government are anxious to promote the elementary instruction of the people, and wish to know every particular relative to the schools in connexion with the Protestant church, with a view to favour their object.

TURKEY.

Mr. Leeves states, that the Turks will not allow any new Christian church to be built in their dominions; and even the repairs of any old one are not permitted, without the payment of large fines. Some do indeed make small repairs by stealth, but with great risk in case

of discovery. He mentions a poor priest who was fined several hundred *paistres* for white-washing his little apartment, which happened to be within the precincts of a church.

There has been for some time established at a town called Kirk Killesi, a Greek school, on the system of mutual instruction. It contains forty or fifty scholars, who make great progress. There appears to be but one other school of the kind in all Turkey.

The Turkish empire is so thinly populated, that, even including Greece and Egypt, it has not three hundred inhabitants to a square league. The population of London, it is estimated, would cover, in the Turkish provinces, as much ground as nearly the whole of England. Hence it becomes very difficult to raise armies, especially for foreign service.

CRIMES AND PUNISHMENT.

Gen. iv. 15. The Marquis of Beccaria (in his celebrated Essay on Crimes and Punishment) contends, that man in no case whatever is to be justified in taking the life of a fellow creature; that, in the instance of murder, to punish the murderers with death, is to commit another murder; and that no Divine Law warrants the driving a criminal into the presence of his Creator.

Under the influence of this idea, murderers, by the most ancient laws of some Christian churches, were subjected to a perpetual penance all their lives.

Bingham's Antiq. vol. ii. p. 133.

THEODORE BEZA.

This great divine settled as Protestant minister at Geneva, in 1559, where he became the associate of Calvin. He died in 1605. Perceiving the approach of death, he revised his will, and prepared for his departure. He often repeated the Apostle's words, "We are his workmanship, created in Christ Jesus unto good works." And the saying of Augustine—*Domine, quod cœpisti, perfice, ne in portu naufragium accidat.* Lord, perfect that which thou hast begun, that I may not be shipwrecked in the harbour. He used also that sentence of Bernard,—*"Domine, sequemur te, per te, ad te: Te, quia veritas; per te, quia*

via; ad te, quia vita." Lord, we by Thee, because thou art the Way; will follow thee, by thee, to thee— to Thee, because thou art the Life. Thee, because thou art the Truth;

Obituary.

DIED on the 20th August, 1828, in Chelsea College, in the 70th year of his age, Mr. Hector Gilchrist. This gentleman was a native of Scotland, and we believe, early in life entered into the military service. By his good and steady conduct he attained to the rank of serjeant, and enjoyed in the decline of life, the benefits of that excellent military asylum, Chelsea College. He was formerly in connexion with the Wesleyan Methodists; but about nine years ago, the doctrines of the New Church were providentially thrown in his way. He soon discovered their excellence in leading him to a true knowledge of the Lord and Saviour Jesus Christ, as the One only living and true God. The perusal and study of the heavenly doctrines have been his chief delight for the last nine years of his life; and we doubt not, but he is gone to receive that blessed reward which is promised to all those who are the faithful followers of the Lord.

On Tuesday, September the 2nd, 1828, Mr. George Malins, of London, in the 23rd year of his age. The lamented death of this young gentleman was occasioned by his being thrown from his gig, and receiving a fracture of the skull. He was the brother of Mr. William Malins, the founder of the Woodford School.

On Thursday, September 18, Mrs. ANNE BUTTER, Wife of Mr. Henry Butter, of Rawstorne Street, Goswell Road, London, and daughter of the late Mr. Darwin, in the 34th year of her age. She had been brought up from her infancy in the doctrines of the New Jerusalem Church, and was well acquainted with them: and her life was a continued exemplification of their practical efficacy. She was therefore never unprepared to attend her Lord's summons, when He, in His good pleasure, should call her home. For the last twelve months she had borne a painful and lingering illness with the patience and resignation becoming a christian. Her manners were too unobtrusive for an extensive acquaintance: but by the few who enjoyed her intimacy, she was much esteemed. She was particularly orderly in her domestic arrangements, and happily succeeded in managing her family well, at the same time that she was affectionately beloved by them. She has left three children, who will greatly feel the want of her maternal solicitude. Her departure has left a blank in her husband's heart that nothing in this world can fill. His loss would be almost insupportable were he not well assured that she has entered upon a far happier state. He has now to look to an All-merciful Lord to enable him to discharge the weightier parental duties thus devolving upon him.

POETRY.

AGAINST UNCHARITABLENESS OF JUDGMENT.

Omniscient Judge, before whose eye,
Our motives, thoughts, and state,
Are seen by Thee alone, on high,
From little to the great.

Whate'er emotions work within,
 Or thoughts, or wild desire,
 Or pious fears, or secret sin,
 Or heavenly joys aspire.

All these before thy search divine,
 In heavenly light appear ;
 Thou know'st how thought and will combine,
 Or false, or most sincere.

Then grant, great God, to know myself,
 Give me my heart to learn,
 Whether an angel or an elf,
 Be this, my chief concern.

And as to other's state or end,
 Or selfish love, or pride ;
 Or if ambition's crest ascend,
 Or in God's host reside :—

Or worldly love, or lust, or guile,
 In christian garb array'd ;
 Revenge, or envy's forced smile,
 By fell detraction sway'd :—

Or if before in christian course,
 Behind, or far astray ;
 Let me not *judge*,—nor hating, force
 Them farther from the way.

Nor let my spirit, Lord, be prone
 To shrew'd carcastic hate,
 Nor with a sinful pious moan,
 Feed on their fallen state.

If fallen, they as Judas fell,
 Or Simon Magus too ;
 It is my part to wish them well,
 And help, what man can do.

Teach me with feeling heart to share,
 Another's views and woes ;
 Nor let me, growling like a bear,
 Be numbered with his foes.

If I am treading virtue's path,
 That path let me pursue ;
 And crown with joy ;—for virtue hath
 Such joys, as virtue's due.

But if I err from truth or use ;
That error, Lord, reveal ;
Nor let me friend, or foe abuse,
Nor my own faults conceal.

A conscience give, and quick to feel,
When wrong would interfere ;
Its dictate, as pure pointed steal,
Cause selfhood to forbear.

Nor let me other's deeds impeach,
As worthless, or as base ;
Nor hint, nor implicate, nor teach,
Their ill intents, or ways.

In all my christian course, O Lord,
Preserve me lowly still ;
Guide by the wisdom of thy WORD,
My judgment, and my will.

Conduct me through this vale of tears,
Unfearing and unfeared,
To Thee ;—where brightest *truth* appears,
And *good*, the most endeared.

Give me these graces, Lord, to prove,
In growing, peaceful store ;
And bring me to those realms above,
Where conflicts are no more.

T. P. H.

EXTRACT

FROM CRABBE'S BOROUGH.

Some Swedenborgians in our streets are found,
Those wand'ring walkers on enchanted ground,
Who, in our world, can other worlds survey,
And speak with spirits, though confin'd in clay.
Of Bible mysteries they the keys possess,
Assur'd themselves, where wiser men but guess.
'Tis theirs to see around, about, above,
How spirits mingle thoughts, and angels move :
Those, whom our grosser views from us exclude,
To them appear a heav'nly multitude ;
While the dark sayings seal'd to men like us,
Their priests interpret, and their flocks discuss.

But while these gifted men, a fav'rite fold,
 New pow'rs exhibit, and new worlds behold,
 Is there not danger lest their minds confound
 'The pure above them with the gross around ?
 May not these Phaëtons, who thus contrive
 'Twixt heav'n above and earth beneath to drive,
 When from their flaming chariots they descend,
 The worlds they visit, in their fancies, blend ?
 Alas ! too sure, on both they bring disgrace,—
 Their earth is crazy, and their heav'n is base.

ANSWER

TO THE FOREGOING EXTRACT, BY T. ORGER, LL.D., OF LONDON.

Thus Satire spoke, and Reason thus replied :
 Read ere you judge, and weigh ere you decide ;
 " Where wiser men but guess," 'tis ours to show
 What, if they would, those wiser men might know.
 To us no private key to heav'n is known,
 Like his, who rear'd in clouds the papal throne ;
 The sacred clew our pious founder gave,
 Leads wand'ring men o'er paths beyond the grave.
 We hold that purblind zeal of little worth,
 Which peers at heav'n, and, stumbling, walks on earth ;
 Truth, Good, and Use conjoin'd is still our plan,
 Love to the Lord, and charity to man.

But why compare, by heathen lore beguil'd,
 Truth's lawful sons with Phœbus' spurious child ?
 He, hapless youth ! to ignorance a prey,
 Presumptuous, aim'd to guide the orb of day.
 High o'er our heads the orb of wisdom shines,
 Corrects our passions, and our souls refines.
 Let fiery zealots, panting after fame,
 Like Phaëton, wrap half the world in flame.
 To light, and not to burn, is our desire :
 They ape the son, we emulate the sire.
 Henceforth, O bard, let scoffing disappear ;
 Learn to discuss, and you'll forbear to sneer
 Nor break a Quixotte lance against Ithuriel's spear.

THE
NEW JERUSALEM MAGAZINE,

AND

Theological Inspector.

NOVEMBER, 1828.

L. C. TO THE EDITORS OF THE INTELLECTUAL
REPOSITORY.

(Continued from page 312.)

A very ponderous article presents itself to our notice in the last Number of the Intellectual Repository, which is divided into four sections, and in the whole comprises almost sixty pages! This apparently gigantic effort to stay the torrent of what is CALLED, but *not proved* to be, Idealism, really vanishes into nothing when carefully examined.

The first charge against your correspondent is as follows. "An attempt is being made with great assiduity, to substitute for the doctrine of the New Church upon the most important of all subjects, a notion as opposite to any thing that the illustrious Swedenborg ever thought of, as the doctrines of Carline are opposite to those of Christianity: an attempt which (we shudder while we say it,) aims at nothing less than to abolish the person of our Lord Jesus Christ! His name, indeed, is to be retained; but His actual existence is to be superseded! According to the doctrine of the New Church, Jesus Christ is the name of the Divine Humanity, which is the personal form of Jehovah: but according to this attempt, *Jehovah has no form whatever.*" p. 185. What! have the Editors soared so high in their Intellectual flights as to discover, that because your correspondent maintains that the *form* of the DIVINE ESSE, such as He is *in his own infinite mind* (so to speak for want of better terms,) transcends all human perception;* therefore he necessarily believes that Jehovah has no

* That man cannot see the Lord *such as he is in himself* and live; that therefore he presents himself to be seen in the heavens by angels, whom he fills with his majesty." A. R. 938.

form whatever ! If so, according to their "new and improved" mode of reasoning, every thing which is necessarily incomprehensible to human minds, from the state and mode of its existence, cannot in reality have any existence at all. This certainly does not show the march of intellect, but is something like advancing *backwards*, and smells strongly of Atheism.

But because the Divine Essence is the manifestation of the DIVINE ESSE, which to the *finite recipient* being humanized in the ground of his own state, is a DIVINE MAN,* and appears possessed of *celestial, spiritual, rational, natural, sensual, and corporeal* qualities, in exact accordance with the states of the human mind,† as distinguished according to discrete degrees ; therefore the Editors of the Intellectual Repository, and those who enlist themselves under their banners, predicate of the DIVINE ESSE, as *absolutely* true, that which only ought to be predicated of Him *relatively*.

Passing by the ill compliment bestowed by the Editors on the conductors of this Journal, in viewing them in their *most favorable* light as simple minded, but possibly in their *other* light as idiots,

* "That by God and Jehovah in the Word was meant the Lord was not known to the Jewish church, neither indeed is it known at this day to the Christian church ; the reason why the Christian church hath not known this, is because the Christian church hath distinguished the Divine (being or principle) into three persons ; whereas the ancient church which was after the flood, and especially the most ancient church which was before the flood, by Jehovah and God meant no other than the Lord, and indeed the Lord as to the Divine Human (principle) ; they had knowledge also concerning the Divine (principle) which is in the Lord, and which he calls his Father, but concerning that Divine (principle) itself which is in the Lord, they were not able to think, but concerning the Divine Human, consequently they could not be conjoined to another Divine (Being or principle), for conjunction is effected by thought which is of the understanding, and by affection which is of the will, thus by faith and by love ; for when the Divine itself is thought of, the thought falls as into the boundless universe, and is thereby dissipated, whereby is no conjunction ; but it is otherwise when the Divine (principle) itself is thought of as the Divine Human ; they knew also that unless they were conjoined with the Divine (Being or principle) they could not be saved ; on this account the Divine Human was what the Ancient churches adored, Jehovah also manifested himself among them in the Divine Human ; and the Divine Human WAS THE DIVINE ITSELF IN HEAVEN, for heaven constitutes one man, which is called the grand man, and which hath been treated of heretofore at the close of the chapters ; this Divine in heaven is no other than the Divine itself, but in heaven as a DIVINE MAN ; this man is he whom the Lord took upon him and made divine in himself, and united to the Divine itself, as he had been united from eternity." (A. C. 5663.)

† That the Lord is in the divine celestial with the angels of the third heaven, and in the divine spiritual with the angels of the second heaven, and in the divine natural with the angels of the lowest heaven, and with men on earth ; and that nevertheless he is not divided, because he is present with every one according to his quality." A. R. 466.

for exercising that liberality which ought to distinguish a work designed to promote a *rational* system of faith, and not one, that savours of aggrandizement, founded upon the love of self and a lust for dominion, I shall pass over the charge of "paltering with a double sense," p. 188, and come at once to a point of some importance.

In p. 189, the Editors say, that your correspondent "could not under the influence of the venerable Clowes, easily err, as to any *essential* point of the faith of the New Jerusalem:" consequently he might have erred upon points *not* essential: but had he been under the influence of the Intellectual folks, no doubt, all would have been right, and then he would not have "made us to stink among the inhabitants of the land." But again, pray gentlemen, what are the *non* essentials in which your correspondent might have erred under the influence of Mr. Clowes, for I begin to suspect that even that gentleman's views cannot be correct in the opinion of the Editors? Possibly their *note* in the page just referred to, may throw a little light upon this subject; therefore a part of it shall be here transcribed. "As a consequence of the incarnation, the Lord declares, even after His resurrection, that he had *flesh and bones*, differently from a mere spirit: meaning of course, not material flesh and bones, but the very ultimates of the human principle." Now, why should this "of course" be introduced? Why should the Editors *take it for granted*, that the flesh and bones were not material? Perhaps it might have been to fling a dart sideways at Mr. Clowes, because it is well known that he maintains, that the flesh and bones *were material*; for in his translation of the gospel by John, p. 312, he affirms, "That the LORD's body, at His resurrection, was a *material* body." For, says he, "the flesh and bones of a man are surely *material*." This seems to unfold the mystery! The Editors believe, that the flesh and bones were *not* material, while Mr. Clowes believes that they were; and although consequences of the greatest possible importance depend upon the truth of either view, yet the Editors, willing as they are to accommodate their feelings to *present* circumstances, hesitate not to avow that the subject is not an essential point of the faith of the New Jerusalem! But notwithstanding this, "of course" they would prefer that the flesh and bones, ascribed to the Lord, should be understood in their own *plain, easy, and extremely comprehensible* definition, viz "the very *ultimates* of the human principle!"

However, we proceed:—from page 189 to 194 is contained a summary of hints and throws; surmises and observations; in which the dead as well as the living have been introduced; all of

which amounts to mere smoke, being wholly foreign to the point in dispute. To charge a person with advocating Idealism, because he has read certain works favorable to that system, is a violation of all charity; and to ransack the incidental conversations of a coffee-meeting, or a private party, in order to give a grave appearance of proof, is nothing more nor less than a breach of manners, which merits the severest censure.

In the work before us, which assumes the title of the *Intellectual Repository*, the Editors have rather hastily committed themselves by insinuating in p. 196, that the five articles referred to, and contained in the New Jerusalem Magazine for *May*, were written by one individual; for proof of the charge it appears they were destitute: they took the liberty to *suspect* it, much in the same manner, though probably with less cause, as the writer of this suspects, that the author of the article in the Repository, bearing the signature of *The Editors*, is to be identified with that in the New Jerusalem Magazine, 1827. p. 45, subscribed *Would-be right*. Be it as it may, the Editors, sensible that they had done wrong in affirming positively that instead of the signature *χρν*, the fourth ought to have borne the same as the fifth, have partly admitted that in reference to this, they were mistaken: and in your last number, I observe that they have *endeavoured* to apologize. Notwithstanding it may be difficult for the Editors to conceive, that the views of your correspondent "have at least as many favourers as there were papers, having different signatures written in their behalf," it is more that probable, that they will soon discover how much they have deceived themselves, and that, after all the *attempts* that have been made to prove them heretical, a considerable as well as respectable portion of the Church are decidedly favourable to them.

Passing by Sir Peter King, and his history of the Apostle's Creed, introduced by the Editors in behalf of their "true explanation of the terms "Gnostic," "Phantasiast," and "Panthleist," I shall here take the liberty to observe, that it is quite unnecessary for them to assert, that your correspondent denies *the reality of the assumption of HUMANITY by Jehovah*, p. 215; because this is so loose and vague a mode of expressing themselves, that it does not come up to the mark; for every one conversant with the works that have been written in explanation of the views of Swedenborg, must know that the word *Humanity* has been played with; being sometimes used to denote *flesh*, and at other times *Divine Truth*, with an &c. &c. &c. &c. besides, the word *assumption* has often been used in a sense not authorized by E. S. It appears to me, that although your correspondent would deny

the superinduction of material flesh over the INFINITE ESSE, yet he would admit that Jehovah assumed the Humanity, because this only concedes, that *the Divine Love appeared, or was manifested as Divine Truth.*

The Editors next charge your correspondent with believing, "*that there is no God out of Man, or that God has no existence but in human minds.*" p. 215. This, I think, is going to extremes, not warranted by any thing that he has advanced: and as to the deductions which the Editors have been "curious" enough to make in p. 222, concerning the Lord's visibility to every one in accordance with his state, it appears that they have forgotten that this manifestation is to the *spiritual* senses, according to the laws of the *spiritual*, and *not* of the natural world.

The Editors observe in p. 225, that "the doctrine of the New Church is, not that God is only a man in my idea of Him, but that, as I cannot be conjoined with God, except by the idea of Him as a Divine Man; and as I cannot have such an idea, unless I believe that He really is a Divine Man, therefore that I might have such an idea of Him, He took upon Him human nature in every respect, and really is that Divine Man which it is necessary for my salvation that I should think of Him as being." Now a few words upon this subject will be sufficient. If we cannot have an idea of God as a Divine Man, unless He is *in Himself* such a Divine Man as our idea presents; and if he was not a *Divine Man* until he took upon him *material flesh of a human shape*, which he afterwards *put off*, how came the ancients to worship him as a *Divine Man*, thousands of years before this supposed conjunction and disjunction took place?

We now pass on to page 234, and here an extraordinary paragraph or two present themselves. The Editors say, "we meant to take up the subject adverted to in this note,—the Divine Immutability, and the supposed imputation by those who think as we do, of change to the divine Being; but we cannot go further at present." It certainly is to be regretted that the Editors should have left this very interesting part of the subject until they came almost to the conclusion of their article; for upon *clear and positive* proof that their views *do not* impugn the Divine immutability, their stability in a great measure depends. Hence it is indispensable, that they should come forward, and satisfy the church, that such is not the case: because upon this point, their truth or fallacy will soon be shewn. But the Editors observe, "Were we to take it up, we should shew, that according to our apprehensions, we cannot conceive of any change as regards the Divine Being in himself, to whose perceptions all eternity is a single now, and all

that is transacted in the universe, from eternity to eternity is eternally present." This is the grand touchstone! here is the end of all our dispute. The Editors admit that they "cannot conceive of any change as regards the Divine Being *in himself*;" consequently the change which they do conceive of, must, in the nature of things, be such as regards the Divine Being *out of himself*. This is a positive admission of the very sum and substance of all which your correspondent has aimed to prove. How the Editors could reconcile such a declaration with all they had previously written, I am at a loss to imagine. In fact it appears to me to overthrow the force of all the evidence that they have brought forward in support of their views.

As to those parts of Swedenborg's writings which the Editors have extracted at the end of their article, I see nothing in them (with two exceptions) that carry much appearance of evidence in their favour. The first is Apoc. Exp. 116, "From the examples which have been adduced, it follows that the word is to be understood *as to the literal sense also*, when it affirms that *God hath a face, He hath ears and eyes, and also that He hath hands and feet.*" Now before we can admit that THE WORD teaches as an *absolute* truth, that God has the human form, even to *His own perceptions*, we must prove that THE WORD as to the literal sense, in such parts as are here referred to, is *not written according to appearances*, either human or angelic: and moreover, we must prove, that when Swedenborg says, that THE WORD is here to be understood in its *literal sense*, he means according to its obvious meaning, or according to the prevailing signification of the words. Because, although he maintains, that there are three senses to every part of THE WORD, and that the literal is one of them, it does not follow that *every part* of THE WORD is therefore to be understood in its obvious meaning. With regard to the other quotation, which is that "*God is a complete man, having a face as a man, and a body as a man, without any difference as to form, but only as to essence*;" (A. Ex. 1124.) it may be answered by an extract from the Arcana Coelestia, n. 926. "*Nothing else can be said of Jehovah but HE is (Est): The various things predicated of Jehovah throughout the word are spoken in compliance with the conceptions of those who can comprehend nothing but what hath some relation to things human*, and this is the reason why the literal sense is such as we find it." Fearful that I shall encroach too much room in your work, and intrude upon your readers, I beg leave to conclude these scanty remarks, with my many thanks for your liberality, and subscribe myself,

Gentlemen, Yours &c.

L. C.

LETTER FROM MR. CHARLES AUG. TULK.

To the Editors of the New Jerusalem Magazine.

GENTLEMEN,

As the Editors of the Intellectual Repository have thought right in their last number to publish another paper, in which my name is introduced, entitled a *Note respecting the Article in our last*, &c. you will, perhaps, allow me, who have been a silent spectator during the progress of the drama, to offer a few observations at its close. That your readers may be able to estimate the value of this last production, as a sufficient atonement for the calumnies which were contained in their former, I shall give you a brief history of the events connected with this affair, which have occurred between July and October, the dates of the two numbers of the Repository. I had no opportunity of reading before the month of August their paper, which contained the threatened evidence in proof of my being a disciple of Kant, Malebranche, Berkeley, and Spinoza; a Pantheist, and a Phantasiast, &c. So soon as I had read that paper, my mind was made up as to the course which I ought to pursue. The Editors of the Intellectual Repository had thought proper to drop the character of gentlemen, and to appear before me as slanderers, who were regardless of the means which they employed, so long as they could injure by vilifying my character. Not being able to contend with them upon equal terms, I retired altogether from the field of contest, and left them to enjoy its fruits undisturbed. Soon after this I took up the number of the New Jerusalem Magazine for August, and there I found that the discovery, which I had expected in course of time, had been already made. The Editors of the Intellectual Repository had begun to suspect, for the first time no doubt, that they might possibly be in error; and accordingly they had sent a note for insertion in this Magazine, offering to retract so much of their assertion, as could be shewn by "the gentleman affected" to be erroneous. But "the gentleman affected" saw no reason in the tone and tenor of this note to alter his resolution of leaving the disease to work its own cure. There is no sorrow expressed in that communication for the injury which they had inflicted; but with an air of confidence they declare that they had "not proceeded upon slight grounds"—talk of their "principles and feelings"—affirm that their "end is nothing but the pure truth"—and in the midst of this pious vapouring, have the modesty to require of me a declaration, that *I had no share in the composition of the article whatever, and was in no respect a party to it, previous to its publication.* To an examination of this sort, there was no necessity to return any

answer. Indeed I did not see upon what grounds they could require it. They had already *affirmed, positively*, that I was the author of the article, signed *χρ*, and with that positive affirmation I was satisfied. What the *real* author meant to do, as I never had the slightest communication with him, either directly or indirectly, at any time on the subject of his paper, and should have been unacquainted with his name as the author had I not learnt it, Gentlemen, from you,—what he meant to do, was a point so indifferent to me, that I left it entirely to himself, uninfluenced by any representations from me, to act as he might think proper.

A short time after this, I learnt that the gentleman, whom the Editors of the Intellectual Repository call “the channel professing to have accurate information,” was a friend of mine; and as I knew that he was also well acquainted with Dr. Spurgin, I requested him to be the bearer of a message to that gentleman from me. At that time I did not suppose that Dr. Spurgin, whom I greatly esteemed, and with whom I was in habits of friendship, could, as an Editor of the Intellectual Repository, have concurred in the false slanders which his colleagues had circulated in order to injure me; I therefore requested him to assure Dr. Spurgin from me, that the assertion in the Intellectual Repository, charging me with being the author of a paper laudatory of myself, was utterly false; and requiring of him an explanation of the part which he had taken in so disgraceful a proceeding, that I might know whether I was for the future to meet him as a friend, or as a stranger. To this verbal communication Dr. Spurgin returned me no answer. I renewed therefore my enquiries by note; and it is to that note the Editors of the Repository allude, when they say, “we do, however, know from more certain authority, that is, through a note of the date of August 18th, addressed by Mr. C. A. Tulk, to one of ourselves, that he denies the authorship of the paper in question.” The form of the denial on my part was as strong and unequivocal as I could put it; and that there might not remain the shadow of a doubt upon Dr. Spurgin’s mind as to the particular passage, which I had stated to be “an impudent and unprincipled lye,” in an after-note I copied the whole passage from pages 195 and 196 of the Intellectual Repository, beginning with, “*The Number of the Work which assumes the title of the New Jerusalem Magazine,*” and ending with, “*We leave them, and the cause which needs them, to the plain judgment of our readers.*” The answers which I received from Dr. Spurgin, I am not at liberty to publish; but it will be sufficient to say, that they were such as to compel me, very reluctantly indeed, to break off all further communication with him.

I will now beg to offer a few observations on the note which has been inserted by the Editors in the Intellectual Repository for this month. In this paper they say, that the form of my denial (to Dr. Spurgin) was calculated as strongly as possible to check every disposition towards concession; but I must beg to assure you, gentlemen, that in no part of my correspondence with Dr. Spurgin, did I ask for any concession whatever, either from him as an Editor of the work, or from his colleagues, Mr. Noble and Mr. Jones. My letter to him was written with the sincere hope that he could disavow all participation in what appeared to me, "a very dishonorable and disgraceful proceeding." In that hope, unfortunately, I was disappointed; but in no part did I express a wish that the Editors would offer any concession to me. The deliberate invention, and publication of a falsehood I considered to be a sufficient concession, and I required no other. I regretted therefore, along with the Editors of the Intellectual Repository, that you, Gentlemen, should yourselves have denied that I was the author of the paper signed *χρν*, or had any share in its composition, and that, not because it has prevented, so far as I was concerned, a more satisfactory statement, but because their whole conduct towards you, as well as towards myself, rendered them unworthy of your notice.

But it appears to be one of their maxims, that "right is right," and accordingly they set about doing me full justice. They acquit me therefore of "the authorship *in chief* of the paper signed *χρν*," but as I had taken no notice of their wish to be satisfied, that I had no share in the composition of it whatsoever, they are *constrained*, they say, to conclude, that such a declaration cannot be made with truth; and then, with their usual sagacity, they add, "there are *touches in it* which still *appear to us* like the offspring of his pen!" Now, in rendering me this, their full measure of justice, they never once suspected, it should seem, that not being subject to their jurisdiction, or authority, there might possibly be another reason why I had declined to answer their interrogatories. I will tell them that reason. They presented themselves to me, not as honorable opponents, anxious for the truth, and endeavouring to discover it by a candid examination of the writings of Swedenborg, but as unprincipled detractors, one of whom could come as a spy into my house, and afterwards report and publish the fragment of a private conversation;* and all of whom could upon

* "Did he not, at his own house, put into the hands of another of the Editors, a volume of Spinoza, asking if he had ever read him? and upon being answered in the negative, did he not urge the study of him, and say, he is an author I greatly admire, or words to that effect?" See the Intellectual Repository, page 193.—It would be difficult to find a parallel, out

occasion, concur in inventing a fiction, and in solemnly assuring the public, that what they had invented was true. To men who could act thus ; and in some instances misrepresent the meaning of what I did say, and in others, assert that which I never did either say or mean ; however authoritative their calls might be, I did not think it needful to reply. They had forfeited all title to it from the course which they had chosen to pursue. For me, they might believe what they pleased, and say what they pleased, whether they believed it, or not ; and thenceforth, whatever gratification they might find in propagating their petty tales, though from my heart I should lament it for their sakes, I could feel utterly regardless of it for my own. The truth of the Doctrine, which gives occasion for these personal attacks, does not depend, in my opinion, upon the assertions of Mr. Noble, any more than upon mine. It must be tried somewhat more intrinsically. The question is not, as I consider it, whether Mr. Noble be a Sensualist, or Mr. Tulk an Idealist, but what is the true doctrine of the LORD, as delivered by the LORD Himself to his enlightened servant, Emanuel Swedenborg ? What may be the opinions of Berkeley, or of Kant, of ancient Phantasiasts, or modern Pantheists, is of little consequence. I care not whether they have written falsely, or truly ; they are no authorities upon questions like those at present in discussion. Their views and opinions can decide nothing, because they were not inspired, as I believe Swedenborg to have been, to open the Holy Scripture in its internal sense ; and at the same time, and by the same means, to reveal the only object of all true worship, the LORD JESUS CHRIST. The Editors of the Intellectual Repository may continue, if they please, to divert the attention of their readers from the main point, by definitions from Dr. Johnson, and extracts from Dr. Reid ; such a mode serves excellently well to display their depth of learning, and to mystify a subject which they are at present unable to elucidate : but except by the writings of Swedenborg these questions cannot be settled. If I shall not be able to prove from those writings, that the LORD'S Divine Human Essence is JEHOVAH Himself, appearing to every one, whether he be celestial, spiritual, or natural, according to the degree and measure of his reception—that the LORD JESUS CHRIST is the only true object of worship, because He is JEHOVAH in His natural, sensual, and corporeal Divine Essence, correlative to the natural, sensual, and

of the Intellectual Repository, to this instance of self-devotion, in which the reporter, in order to prove how greatly I admire Spinoza, "or words to that effect," consents to show himself up as the *betray*er of a private conversation, which he but half remembers.

corporeal degrees in man; and that being glorified in these, the ultimate degrees, He is, therefore, relatively to man, in the fullness of His power—unless I can prove that the natural world is not a baseless illusion, but is an actual effect, unceasingly educed from its spiritual cause; in other words, that the spiritual world is the *very substance* of the natural—unless I can prove these positions by the only authority which can determine whether they be correct or not, I shall have done nothing; and will then cheerfully renounce my present views for others which may be advanced more consonant with the Holy Scripture as it is spiritually unfolded by our enlightened author. This then remains to be tried.

For some years I held opinions in no very great measure different from those which are put forth to the world as the doctrine of the New Church respecting the LORD. But though I assented to most of the laboured attempts to explain the meaning of Swedenborg, I take shame to myself when I say, that I never rationally understood them. Like many others I was in the habit of repeating the expressions which are familiarly in use among the readers, without attempting, as I ought, to work out their signification. But a somewhat closer study brought me to a different, and more satisfactory conclusion. The Writer in the Intellectual Repository is accustomed to attribute the change in my views on this subject to Kant, Berkeley, and Spinoza, but he would have been much nearer the mark, if he had attributed the change chiefly to Mr. Noble. Let any one be at the trouble of turning to the third and fourth volumes of the Intellectual Repository, and reading the articles of the Editors, professing to explain the doctrine of the LORD's Glorification, and he will then see a sufficient reason for my change, and for the disgust I felt at the hardihood which could palm upon the world a grave dissertation upon Nothing, as a true explanation of the doctrine. It was the repugnance I felt at being called upon to give blind credence to that which the teacher neither understood himself, nor could explain to others, which compelled me to seek the right solution in the writings of Swedenborg. I was confident from what I did know of those writings, that he at least did not use his terms without a meaning; and from that time to this, as I became better acquainted with the heavenly system which he taught, my conviction has become more and more certain, that no other works whatever are to be compared with his, given as they are by the FATHER of Mercies for the comfort, instruction, and salvation of his children. I may be mistaken in the conclusions I have drawn with respect to this, and other doctrines. Though I have endeavoured to disco-

ver the truth by a diligent and impartial investigation, I do not presume to be infallible ; I can therefore, without hesitation, renounce my present views when sounder views are offered me. But until this be done, I am bound in justice to say, that in the way Swedenborg delivers the doctrine of the LORD, and as I understand it, there is no mystery in it whatever, but all is, to me, clear, rational, and consistent ; whereas, in order to believe what the Editors of the Intellectual Repository teach as his doctrine, I must surrender my reason, bound hand and foot, captive to my faith, as much as if I were to believe that there are three persons in the Godhead. Though I may be wrong, I am confident they cannot be right. To conceive of the ONE PERFECT BEING, IMMUTABLE and ETERNAL, as investing himself, at different times, with so many distinct coverings, conveniently called Principles ; the last of which He is supposed to superinduce over Himself some eighteen hundred years ago, and to *make Divine* ; which, if it mean any thing, must mean that He then created a part of Himself, which did not actually exist before, is a view so shockingly sensual, so mingled with the duration of time, and the extension of space, and I might say with truth, so blasphemous, that nothing could give me greater delight, and satisfaction, than to be able to rescue our author from the unfounded imputation of having promulgated such a doctrine. This I will endeavour to do, by His permission whom I desire to serve, undeterred either by threats, or by calumnies, but with no hostile feeling against those who have supposed that their cause could be advanced by such practices. So far from cherishing "hostile feelings" against them, at this moment I should rejoice indeed, could these personal differences be settled in the spirit of Christian Charity, and with honor to all parties. I am no more enamoured with the dust of controversy than the Editors of the Repository, and they may possibly recollect that it was not I who raised it. But without dwelling on the past, for the future the choice is in their own hands. If, instead of fancying themselves invested with the office and authority of *Watchmen*, they will be content with the humbler, but no less honorable character of *fellow Labourers*, though we may continue to differ in our conclusions, the church at large will receive all the benefit of the thorough examination, to which the questions will be subjected, and of the tolerant spirit in which we shall conduct the examination.

Believe me, Gentlemen, that I remain

Your sincere and obliged friend,

CHAS. ARG. TULK.

ON THE BEING OF GOD.

The Evidence of Religion, or the experience, satisfaction, and delight arising in the devout mind from contemplating and practising the Doctrines of the true Christian church.

AMONG the subjects on which the Christian mind can be exercised, that concerning the being of a God is one of the utmost importance. For take this away, and all our best hopes and expectations are at once cut off, and we are left destitute of the sense of a present Providence as well as of a future existence. But arguments there are which cogently bespeak this grand truth,—**THAT THERE IS A DIVINE BEING.**

That there is a Being of infinite intelligence and power, is evinced by every purely superhuman effect, and these effects are as indefinite as the productions of creation. Without the acknowledgment of a First Cause, from which every orderly production, and every real existence must have originated, and on which they continually depend, the mind is lost in an abyss of the greatest uncertainty. On which side soever it turns, impenetrable obstacles involve its exertions, and nullify all its efforts. Its researches are but as wanderings in an inextricable labyrinth, which exists for no use, and is pursued with no holy or beneficial design. The mere fortuity of events is an idea at once as irrational as it is unexampled, for *cause* and *effect* are linked together in the very nature and order of existence and of being: without the *cause* the *effect* can have no place, nor manifestation. Every effect produced before our eyes, of which we have an adequate judgment, we know is the result of some prior *cause*; and where the end is evidently adapted to some *use*, it is a proof that the essential cause must be possessed of intelligence and power, equal at least to that manifested by the subject produced; for the thing made, cannot be superior to that which made it, or gave it being.

When we look around, we behold innumerable objects about us, these cannot be self-created and self-existent. If we direct our eye to the heavens above, we see them spangled and diversified with stars, with suns, with worlds; and that in number, which sets finite computation at defiance, and at once impresses the conviction that an omnipotent and eternal Being must exist; who, according to divine order, brought them into all their form and beauty, and by whose command they still roll in the ocean of immensity. If we consider that these bodies, so numerous and so imposing; and which, in general, are very much larger than this earth on which we have our abode, have also their revolu-

tions, and periods, and times, and seasons, we at once recognize them as the habitable stations of intellectual beings like ourselves. How is the human thought expanded, and the character of our God exalted, when we view Him as the Creator of so many and such mighty works. These cannot be the effect of fortuity, or chance; for design, end, use, and intention, are not the offspring or birth of fortuity.

When we survey the wonderful nature of man, both as to his bodily and mental parts, we again behold, in visible and bold traces, the finger of a God. The physiological functions of the body, whether vital, animal, or natural; together with the spiritual functions or operations of the soul, as to their nature and degree, can not be the result of the mere organization of matter; but that organization, and the mental effects which take place therein, must be consequent and dependent upon some higher and eternal source of Being; that Being we call God. All our knowledge and experience testify that the above functions, together with the procreation of our species, are effects above the sphere of human ability, except as mere instrumental co-operatives to the one transcendent power of all effects. We have no proofs of the casualty of being; this bespeaks a cause from which all being proceeds, and upon which it is dependent. The folly of supposing effects without adequate causes is evident to the common perception of men, yea, even of children; for they immediately inquire who did this, or who effected that.

All nations are involuntarily impressed with the idea of a first great cause of being. The common influence operating upon the minds of men from every thing they can think of, or behold, contributes to strengthen this conviction. This involuntary conviction further implies, that there is an universal influx into the souls of men, "teaching them that there is a God, and that He is One. This influx is into the souls of men, by reason that the soul is the inmost and supreme part of man, and the influx from God enters therein, and descends from thence into the inferior parts, which it quickens and enlivens in proportion to its reception." To acknowledge the being of a God, is to acknowledge a cause commensurate with all divine effects. Even casualists, under the mischievous influence of atheistical impressions, demand a cause for all events, except it be in matters relating to creation or the works of God. This proves their scheme to be preposterous, and is an argument against their own common sense and propriety. They are rather to be regarded as anomalies in the families of the nations, when considered in relation to

those, who, from common perception acknowledge a first cause of being.

The entire economy of the vegetable and animal kingdoms demonstrate the being and existence of God. For, view the wonderful process of seeds being sown in the ground till they respectively produce their like again, as if guided by the most consummate wisdom in every stage of their progress. The sun cannot communicate this intelligence, it is an instrument of the first principles of pure activity, or of fire; and as such, can act only instrumentally. The vast and wonderful production of animals is an argument most powerfully bespeaking the existence of a divine Intelligence. From the undiscernible to the ponderous and most gigantic, there is room for wonder and astonishment; and each bespeaks intention and design, independent of themselves. Mark their habits and inclinations, their modes of life and preservation, the order that subsists in some classes of them, as of bees; the processes of others, as of caterpillars and silk worms;—as if guided by a principle of the soundest rationality in all their actions. Such wonders are a testimony of Deity.

Nature cannot regard USE, or an END in its operations. For to regard an end is proof of intelligence in its author. Nature is not possessed of intelligence, and therefore cannot regard an end in its productions. "This is in the power of none but a wise Being; and so to order and form the universe, is in the power of none but God, whose wisdom is infinite. Who else could foresee and provide for mankind what is necessary for their food and clothing; or make the herbs, fruits, and animals, which the earth produces, subservient to such provision. It is surely a most wonderful consideration, that those vile reptiles, called silk worms, should supply, with comfortable and elegant clothing, all ranks of men, from monarchs on their thrones, down to the lowest of their vassals; and that those small animals, the bees, should furnish wax to illuminate both our temples and palaces. These, with several other similar considerations, are standing proofs, that God, by His operation, through the spiritual world, effects whatever is done in nature." T. C. R. 12. Thus the state of existing creation, and of all things therein, tends to the universal proof of a divine Being.

God who can create, can REVEAL Himself in His WORD as well as works.

We have already seen that demonstrations of a divine Being are abundant in His works. And it is equally evident that He who could create gross matter, and reveal Himself therein, could as easily reveal Himself in a DIVINE WORD, which is less gross

than matter. He is the source of all intelligence, and must be able to make known that intelligence, according to reception, by and through the works of creation, both inanimate and animate. This is evident, or He is not omnipotent according to order. As He can manifest Himself in a tree, a dove, or a stone, according to its respective reception or quality; so can He manifest Himself in man or angel, according to his reception. Man being a spiritual being, the Lord can act upon him in a spiritual way, and constitute him a spiritual medium, herein greatly differing from an inanimate medium. By this means divine Truth could flow down from the Lord, through man, and thereby be imbodyed in human language, under figures, symbols, and modes of expressions peculiar to man. Divine Truth thus imbodyed, is called the Word. This Word, like God's outward works is, and in its nature must be, full of traces of His wisdom, power, and mercy. As His *works* can only be properly understood by the aid of true philosophy; so by parity of reasoning, His Word can only be understood by the aid of true *doctrine*. As men advance in either, in the same proportion will true philosophy and pure theology advance together. From what is here stated, it may be seen why there are, and have been, so many hypotheses and theories in science as well as in religion. Hence it follows, in the degree, that science approaches to the truth of nature, and doctrine to the truth of the Word, there will be fewer sects both in philosophy and in religion. As the holy Word is as equally the *work* of the Lord, as His outward creation, it must equally, yea, transcendantly, bespeak and demonstrate His nature and being. This it does. "The LORD your GOD is one Lord. I AM that I AM. Before the mountains were brought forth, or even thou hadst formed the earth and the world, even from everlasting to everlasting thou art God!"

These evidences of the existence of a Divine Being deducible from His works and His Word, are calculated to give that satisfaction and consolation so congenial to the state and requirements of the human mind. How agreeably too, are they to the article of religious doctrine which we are taught to believe, "That Jehovah God, the Creator and Preserver of heaven and earth, is Love Itself and Wisdom Itself, or Good Itself and Truth Itself: that he is One both in Essence and in Person. *Lit. p. 125.* The evidence arising from creation and the Word has been now briefly hinted at, but there is an evidence experienced in the mind of every true Christian, the delight of which surpasses that of any evidence that is extraneous. Pure and undefiled religion carries its own evidence in the soul; but, it must be owned, when ~~it~~ ^{it} is evi-

dence within, is corroborated by that without, it renders the delight more full and more endearing. That there is a God, who in pure love has given us our being, carries in it, at once, both adoration and humility. We are conscious of our existence, and this is a blessing; and as it is conferred upon rational beings, that blessing can be traced to its proper source by the exercises of devotion and gratitude. Is it not then an incumbent duty to love so divine a Being? who has, in His unbounded mercy, communicated to us every spiritual possession we now enjoy; and who already waits to bestow every other that can make us lastingly happy.

T. P. H.

REPLY OF XPH TO THE EDITORS OF THE INTELLECTUAL REPOSITORY.

THE laws and usages of literature require that a writer who publishes under an assumed signature, should not have the secret disclosed without his express permission; and the advantages that result to all parties are so evident, that, for all the purposes of literary warfare, personal identity is considered by all "true men," as altogether *hors de combat*. It is not he who writes, but that which is written, that is the legitimate subject of remark. Facts may be denied, positions controverted, arguments proved to be inconclusive, or even a little pleasantry may be indulged in; but no stigmatizing of particular persons is ever resorted to, by the fair disputant in the arena of letters. Neither is it at all customary or seemly, for the managers of one journal to arraign the conductors of another. "To their own masters they stand or fall." And it is also a lamentable breach of "the decorums of criticism,"* aye, and of justice too, if that virtue means "to do to others as we would be done by," to intermeddle with their contributors. * * *, S. O. A LOVER OF THE WORD, and L. C. are public property, just because their authors have thought fit to make them so. But Mr C. A. Tulk, and Dr. Spurgin; Mr. Crook, Mr. Noble, and Mr. Le Cras, are private parties, who ought to be peaceably indulged in the avowal and discrimination of the children of their brain, after their own manner.

Had the Editors of the Intellectual Repository observed these self-evident rules, the pitiable condition in which they appear to their own readers, and the general circle of the church, had been avoided. No logical quibble† would have been required to fashion

* I. R. n. xix. note, p. 218.

† Id. xx. p. 386-7.

a "positive affirmation" into a merely probable assertion; and these gentlemen would still have been thought to be better judges of both "matter and style," than their late decisions permit us now to believe.

When "without a shadow of doubt," it was affirmed, "positively," that the real author of the paper signed KPH, had been detected by this quorum of critics, its writer felt no disposition to lessen the reputation which so important a discovery must produce: and though he heard of early misgivings as to the extent, at least, of the revelation; as they were accompanied in the same page by a direct denial on the part of persons who really did know the grounds of their assertions, he thought in his "simplicity," that the most confirmed egotism must yield its confidence to the actual facts. Here, however, *xpm* confesses his "mistake;" for notwithstanding the affirmation of the Editors of the New Jerusalem Magazine, and as appears from their own statement, of the subsequent disclaimer in pretty round terms, (as well indeed he may,) of the supposed author; still they affect to believe, that it contains "touches of his pen!" *It is necessary*, therefore, to adopt the language of the signature, for *xpm* to declare that the merit or demerit of the article belongs exclusively to himself: that he never had had the slightest communication with Mr. C. A. Talk upon any one of the subjects mentioned in it; and that so far from the paper containing any touches of his pen, he, *xpm*, does not even know whether Mr. T. approves of the views it presents.

xpm has his own reasons, grounded upon an examination of the only competent authorities, for supposing that the sentiments of the early Gnostics are misrepresented by the general writers upon the subject. Such comparatively modest, and often inconsistent authors, as Moshelm, Beaudobre, and his coadjutor, avail little in the argument. They were party men, who had as strong a bias towards certain opinions, as even the Editors of the Intellectual Repository themselves; and, doubtless, would have been equally ready to affix the brand of heresy upon any unhappy wight who questioned the infallibility of their decisions. But be this as it may, *xpm* cannot command such a superfluity of words and time, as to reply in corresponding style to the 20 pages that the Editors of the Intellectual Repository have thought fit to uncoincate upon an article which scarcely occupied three.

The principal point in this article, is the statement that the Antichrist of the Apostle John, was not any tenet of the first Gnostics, but the dogmas and person of Corinthus; and the Editors themselves, adduce evidence that the justly celebrated Michaelis was of the same opinion. For this seems to have been

the conclusion of his own vigorous mind; though afterwards, perplexed, perhaps, by the herd of commentators, he partially fell into the common notion.

The naming an original authority *once*, from some curious obliquity in the vision of our critics, appears as "display."*. They, to be sure, for the last two or three years have been literally loading every Number with second hand quotations and references, till the compositors were obliged to call for *extra limites*; but then, who could suspect them of ostentation. As *χμ*, however, has fallen under censure, he accepts the warning, and leaves his literary antagonists to seek for the primitive *habitat* of the following highly important fact.—The Gnostics rejected several of the apostolic writings, but they ESPECIALLY VENERATED THOSE OF THE APOSTLE JOHN. If the Editors therefore are correct, human nature must have been very different in those times from what it now is; for who, in our days, esteems records that denounce themselves and their adherents as the most deluded and dangerous of men. To the observation as to "bad taste"† there is an "obvious and popular meaning," which few persons except the Editors will either miss or mistake.

The situation of all parties was so entirely changed by the assertion that Mr. C. A. Tulk was the author of *χμ*, that its owner felt unwilling to embarrass either side by any farther observations, and therefore, the conclusion of the paper was not sent to the press.

It did, however, strike him as not a little remarkable, that at the very time that the Editors of the Repository were dealing out such unmeasured reproaches against speculative "Idealism," that they should fall so deeply into the *practices*, as to mistake the illusions of their fancy for actual existences, for the "grounds" and no "slight"‡ ones they assure us they had, were indeed "states of their own minds," which had no being whatever "out of themselves." As however, these gentlemen state that they are "rather curious to see," what *χμ* will say upon Idealism, he will, though in a different form from his first intentions, add a few words respecting it. But first, a remark or two upon Pantheism.

In that part of the "True Explanation" which relates to the Pantheists, another ingenious specimen of the "quibbling system"|| occurs. Although etymologically the term Pantheist, means one who believes that all that is, is God; will the Editors oblige us with any case in which it is specifically applied to any other parties, than such as held *matter and God to be identical*. Even

* I. R. No. xix. p. 200. † Ib. p. 205. & N. J. Mag. p. 156. ‡ I. R. xx. p. 334.

|| I. R. No. xix. note, p. 197.

if they can, their case is not bettered ; for this is the characteristic of the only species of Pantheism to which they adverted ; and Spinoza is the very author from whom they supposed *** had gathered some of his opinions. "The sophism," therefore, which "is too flimsy to deceive any but the stupid as well as the illiterate"† (hard words these!) knocks with all its force at their own door. But for the argument's sake only, let it be granted that the parties intended were Mallebranche, or Berkeley, or both. The only tenet of Mallebranche, which ignorance itself could give the colour of Pantheism to, is that primary one in his system, "That we see all things in God." Now, if to say we see all things in God, be the same as to assert that *all things are God*, without which Pantheism would not be taught ; then to say we see objects in a mirror, must be the same as to declare the objects are the mirror. Common sense teaches us that the objects are not the mirror ; and the same useful quality kept Mallebranche from supposing the things seen in God to be God. But that Berkeley, that Berkeley ! he who, (so say the Editors) denied the existence of any objects out of ourselves ; and, merciless man ! robs us not only of the gold, and silver, and precious stones of this world ; but of our fathers and mothers, and husbands, and wives, and children ; even he, leaves us ourselves ; or to go the utmost limits of privation, at least our ownself ; and till he identifies that self with the Creator, an absurdity no one ever suspected him of, The "very good bishop" of Dr. Reid is no Pantheist. The "egregious trifling" "and the method of confounding distinct things together, and so endeavouring to escape in the confusion,"‡ are therefore returned (with due thanks) for the future necessities of the logicians of Cross Street.

In speaking of Kant, it does appear to xpi, though he certainly will not "positively" affirm, that these acute metaphysicians, have "confounded" his system of Critical Philosophy with the Transcendental Philosophy of Fichte, and the Transcendental Idealism of Schelling ; but as Kant is the only party named in the original indictment, the two last must not be brought into court. According to Kant, it is necessary in investigating the principles of knowledge to pay regard to the two sets of laws on which the nature of the *object*, and the *subject* depends. It is from their joint result, as directing the influence of the thing perceived, and the susceptibilities of the percipient, that knowledge arises ; and this compound of objective and subjective elements might be modified by a change in either ; as the impression of a

† I. R. p. 213.

‡ Id. p. 197.

seal may be varied by a change of figure in the gem, or by a difference of resistance in the parts of the wax, exposed to its pressure. Nothing therefore can be known to us *as it really is*, all that we can really know are the phenomena. *There exists, however, an independent system of NOUMENA, or things in themselves*, though we cannot know them as such, from the unavoidable modification of every objective element, by our own forms of cognition. Matter and things external truly exist; and in Kant's phrase are "*given to the mind*," but then our knowledge of them depends upon the kind and state of the faculties we possess. This difference, though it seems to have eluded the grasp of full grown critics, may be made obvious even to a child; for let it shut its eyes, and the impressions it received from the external world do not exist; if the ears be closed it does not hear; and if it chance to take a violent cold it does not smell. The "Idealism" of Kant, to use the Editors favorite term, does not annihilate the world of nature, any more than their own Idealism produced the "objective realities" they wished for; it only refers to and accounts for, the manner in which the external world is perceived. It is no part of *χρῆς*'s object to show the truth or falsehood of any of the opinions introduced into this discussion; his aim being simply to enable the church, to judge whether certain opprobrious names were justly applied to the writer of the paper signed * * * ; and whether the Editors really knew the actual nature of the stigmas they strove to affix: nor does it follow that because *χρῆς* would defend * * * from unmerited assault, that he is either a convert, or the advocate of any peculiar sentiments which he may choose to promulgate.

But this he feels in common with much that is "intelligent and respectable" in the church; that the first attack was unnecessarily severe, contrary to the customs of editorship, and repugnant to the spirit of those heavenly doctrines, which it is the object of the Editors of the Repository to defend.

If then ye be indeed "Watchmen" on the city walls of our Holy Jerusalem, let us hope, that on any future occasion when ye may feel it necessary to sound an alarm, instead of such discordant tones, we may be aroused by the silver trumpet of the priest; and may the skill of the physician be from henceforth successful in healing not only the diseases of Egypt, but every mental disorder of the Israel of God.

XPH.

Miscellaneous.

MISSIONARY AND GENERAL CHURCH INTELLIGENCE.

NEWCASTLE-UPON-TYNE.

The Rev. James Bradley has removed from this place to Leeds. His friends in Newcastle, when they found that such would be the case, a measure that was determined on only a short time before it took place, they resolved to present him with some token of their affection and esteem, which they wished to be of such a nature as would not only be durable, but express their opinion of his character, some of whom could bear the most unequivocal testimony to it from the commencement of his sojourning in that place. The idea of a ring was first entertained, but was relinquished for a Silver snuff Box, as it would afford space on which should be engraven their opinion of his character.

This was accordingly proceeded with and made ready for presenting it to him, accompanied by expressions of their good will, and their hearty wishes for his future prosperity and usefulness. For this purpose they invited him, on the 29th of July, 1828, to an elegant supper.

After the cloth was removed, Mr. James Johnson was called to the chair, who addressed Mr. Bradley to the following effect:—

“Mr. Bradley, Sir,—To me is assigned the presentation to you of this box as a small token of the regard, the great affection and esteem of your friends in this place. Little as this present is in itself it will express their opinion of your character, and you can carry it with you as an evidence, that although you have found some in this town who could not appreciate your worth, and who have employed themselves in misrepresenting you, there were nevertheless some who could better discern your real character.

“From the treatment you have met with you may perhaps think that your usefulness, the time you have been employed here, has been very small. Allow me, Sir, to express a different opinion. Had not ungenerous means been employed to prevent your usefulness, it would no doubt have been much greater, but I am of opinion that notwithstanding this, it has been very great. Since you came hither you have erected a temple, which work was attended with difficulties few but yourself could have surmounted. So that you may fairly be esteemed the founder and accomplisher of that undertaking.

“But Sir, you have published a book,—A volume of lectures upon the most important theological subjects, the ultimate usefulness of which it is now impossible to calculate. That book will be read long after your removal from this state of existence, and will afford to the reader the utmost satisfaction upon subjects of the highest importance with which man can be acquainted.

“As it respects myself, I have reason to be thankful that divine Providence directed you to this town, for to your instrumentality, under Divine Providence, I am indebted for the reception of the doctrines of the New Church. Though I was piously educated as a methodist, and till I was acquainted with you and some time afterwards was seriously devoted to the cause of methodism, and made myself well acquainted with its doctrines, yet I may say till I received your instructions I knew, as it were, nothing. Others present are ready to make similar acknowledgments, and to express their thankfulness to the Almighty for the benefit of your instructions in things of a spiritual nature.

“Let this box, then, Sir, after you have left, as often as you use it or read the inscription thereon, remind you that you have left in Newcastle some who appreciate your worth, are sincerely attached to you on that account, and who hope that wherever you go the Divine blessing may accompany you, and make you useful to others. Carry this little present with you as an evidence of our sincere affection to you, acknow-

judgment of your worth, and best wishes for your usefulness and happiness."

The box was now handed to Mr. Bradley. Mr. Johnson's address produced an impression upon all present which will last, in all probability, as long as the natural memory retains its activities.

Mr. Bradley's feelings on receiving the box were powerfully excited. This token of their regard, he said, was highly gratifying to him. Although he had been led to expect the present which they had now given to him, and had prepared his mind for the occasion, yet he found his feelings more powerfully excited by the speech of the gentleman whom they had deputed to present it, than he had thought any thing calculated to produce. The praises which had been given to him, he could not for a moment allow to apply to himself but to that Divine Fountain of all good, from which was every moment derived every good affection, every pure thought, and all ability to perform a good action. Whatever advantage they had derived through him as an humble instrument he felt grateful for, and he was truly happy that he had been an instrument in procuring some good, but let the Lord have all the glory, and let it be accounted our highest honour to be admitted to co-operate with Him in any degree in promoting the knowledge, extension, and establishment of his new kingdom among men.

To him it was gratifying that his labours in that town had been attended with some good effect, and that so many who had witnessed his conduct were ready to testify to the sincerity of his endeavours to be useful; and he regretted that there were any who could form a different opinion. He was sure that none who really questioned his intentions, truly to serve the Church, had any knowledge of his character. In Newcastle and its neighbourhood he had had many of his best friends, and he was sorry to say that in the same place he had met with others who were opposed to him. Before he came to Newcastle he never knew himself in any respect, a suspected person. He had always wished to act, and endeavoured to act, in such a manner, as that the purity of his motives, and propriety of his conduct might not admit of two opinions. In this endeavour, till after he came to Newcastle, he had so far succeeded, that he was not acquainted with any one who had ever questioned his motives. He must say that the first assault of this kind, soon after he came to this town, had produced uncommon uneasiness in his mind, and occasioned sensations of a more painful nature than he could possibly have anticipated.

If there were one work in which he had been engaged, and in which he had acted with motives more pure, because more free from selfishness, than any other, it was in the building of the temple. In nothing connected with that undertaking had he allowed the suggestions of the natural mind to influence him in any proceeding. Yet connected with that undertaking, the most unprincipled and unfounded scandals were invented and propagated against him, and great was the injury he had sustained. It was impossible for him to know how the minds of other people were constituted, but he could not see how his intentions could have been so mistaken, as he had never acted with any reserve with respect to them, to any who had wished for information. No doubt Divine Providence permitted these evils to break out for good, as they tended to exercise the patience and goodwill of the person so assailed, and thereby lead to the subjugation of those lower feelings which such treatment was calculated to excite.

Mr. Stewart said that he fully concurred in what Mr. Johnson had so ably advanced. Like him, he had received the doctrines of the New Church through Mr. Bradley's instrumentality. He was brought up in the Sequestration Church of Scotland, and early imbibed the strong prejudices fostered by that people, and he might truly say that till he received instructions from Mr. Bradley, he knew nothing of true religion. Mr. Bradley's removal would be to him a severe loss, as he had received much improvement in his valuable society, but he hoped his loss would be Mr. Bradley's gain, and that prosperity and usefulness would accompany him wherever he went.

Mr. John Wilkinson spoke to the following effect.—He likewise had

been introduced into the church by the preaching of Mr. Bradley, and had reason to be thankful that such had been the case; as before, he might have with those who had preceded him, he knew, as it were, nothing of true religion. He had been religiously educated in the doctrine of the Church of Scotland, but found on his acquaintance with the doctrines of the New Church, that the knowledge communicated by them was as light to darkness. From all that he had seen or known from personal acquaintance with Mr. Bradley, which had now been for several years, he had seen nothing in his conduct but what was fair and just, and the reverse of that which had been said against him in order to injure him in public estimation.

Mr. Peter Smith, Bill Quay, addressed the meeting, and said:—

"I am extremely happy in being here this evening, and although I was not consulted, or had anything to do in proposing the present measure in giving Mr. Bradley a lasting token of our affection and esteem for his character, yet I most heartily concur in it, and am thankful for the opportunity of taking a share in a work so agreeable to my feelings. In leaving us, I hope he will still be useful, and experience greater satisfaction in his endeavours to promote the interests of the church than has been altogether his lot here. Here, indeed, he has met with much groundless opposition and persecution, of which, I myself, have been a witness. I have known him from the first of his coming hither, and have seen that he used his utmost efforts to serve the church. It is an unhappy reflection that there are any who do not duly appreciate his services, but I hope both himself and family will, wherever they go, enjoy prosperity and happiness."

The inscription on the Box is in the following words:—

PRESENTED BY HIS FRIENDS
TO THE REVd. JAMES BRADLEY,
FOUNDER AND LATE MINISTER OF THE
NEW JERUSALEM TEMPLE IN THIS TOWN,
As a Token of their admiration of his
MORAL WORTH AS A CHRISTIAN,
HIS INDEPENDENT PRINCIPLES AS A MAN,
AND HIS GREAT TALENTS AS AN ADVOCATE
Of the Doctrines of the New Church.
Newcastle on Tyne, 29th July, 1828.

MANCHESTER MISSIONARY INSTITUTION.

On the 21st of October a Special general meeting of the subscribers was held for the purpose of giving the committee the power to purchase tracts for gratuitous distribution by their missionaries. The necessity of this measure was admitted by the vote in its favour, but it was deemed impossible to carry the measure into effect to any considerable extent for want of adequate means: the total sum then in the hands of the treasurer, being 44l. only; a sum in itself not sufficient to give *active employments* to the missionaries for *one quarter* of a year. We most cordially recommend this institution to the notice of all our friends as one worthy of universal support.

BOLTON.

This society have engaged Mr. John Sagar to be their leader: his character and talents are respectable, and we trust his labours will be crowned with success.

ACCRINGTON.

The Rev. Thos. Goyder of London preached at this place on Wednesday, October 8th, to a very attentive congregation. His discourse was very much approved, and since his departure we have discovered that a very worthy young man has become quite favourable to the doctrines. A collection was made towards the erection of the New Jerusalem Church, Waterloo Road, London.

On Sunday, October 19th, the Rev. D. G. Goyder of Preston delivered

continued from July 11th 17, after which a collection of 70.00 was made for the Missionary Society of Manchester. The brothers have made here a powerful impression on the public mind.

PRESTON, LANCASHIRE.

On Friday October 10th, this society was visited by the Rev. T. Goyden of London. He delivered a very excellent discourse at the house of our minister, the Rev. D. G. Goyder, and afterwards answered several questions proposed by the friends present. This conversation was kept up very pleasantly until near 12 o'clock, when the party separated, highly pleased with the urbanity and affection of Mr. Goyder, and thankful to the Divine Being for the spiritual food they had received. Previous to Mr. Goyder leaving Preston, the society subscribed privately to the amount of between six and seven pounds towards the re-erection of the New Jerusalem Church, Waterloo Road, London. There are but thirteen members belonging to the society here, which may account for the smallness of the subscription. We hope however that large societies may contribute more liberally.

DALTON, NEAR HUDDERSFIELD.

The Society at this place, was on Sunday the 28th of September, visited by the Rev. Thomas Goyder of London; he preached both morning and afternoon: after each Service a collection was made in aid of re-building the Church in Waterloo Road, London. The collection amounted to 7l. The next day Mrs. Hinchliffe, a member of this Society, gave to Mr. Goyder 3l. together with 5l. formerly given by Mr. George Senior, made the sum collected at this Society amount to 15l.

WORSLEY.

We were gratified on the 12th of October, with a missionary visit by the Rev. John Pownall of Manchester: indisposition has kept him sometime unemployed, to the great grief of those societies who usually share his services; we hope he is so far restored as to be able to continue his valuable labours. Our little society enjoys public worship in the afternoon of every other Sunday only. What a blessing it would be to us to have public worship regularly.

THE REV. JOHN CLOWES,

The venerable translator of the Arcana Coelestia, our readers will, we are sure, rejoice to know, is in the enjoyment of good health, and actively employed in a new translation of the Psalms, extracting illustrations of them from the Writings, and adding his own notes: we fervently pray that he may be enabled to accomplish this work also. He completed his 85th year on the 31st of October; we feel assured the church at large will congratulate him on his entering into his 86th year.

LONDON NEW JERUSALEM CHURCH FREE SCHOOL.

Quarterly Arrangement for preaching at the School on Sunday Afternoon.

Date.	Officiating Person.	Visitor.
October 5th.	Mr. Bacon.	Mr. Wood.
12th.	Mr. T. E. Williams.	Mr. Alvey.
19th.	Rev. M. Sibby.	Mr. Bundy.
26th.	Mr. Shaw.	Mr. Ellis.
November 2nd.	Mr. Brayley.	Mr. Fullford.
9th.	Mr. T. Newbery.	Mr. Atlesbrook.
16th.	Rev. T. Goyder.	Mr. Clover.
23rd.	Mr. Haddock.	Mr. E. Essex.
30th.	Mr. Golding.	Mr. French.
December 7th.	Mr. A. Essex.	Mr. George.
14th.	Mr. Granger.	Mr. Grayson.
21st.	Rev. S. Noble.	Mr. Molinoux.
28th.	Mr. Bacon.	Mr. Watson.

Resolved,

That the Members of the Committee and Visitors to the School (not

having the duty of perfecting the Service) be requested to attend in turn for the purpose of preserving order during the Service, and that each gentleman be requested to take a lady with him whenever practicable, to overlook the girls.

The Service commences at a $\frac{1}{2}$ before 3 o'Clock in the afternoon.

The Visitors are expected to be in attendance by $\frac{1}{2}$ past 2 o'Clock to receive the children.

REV. THOMAS GYDEN'S VISIT TO THE NORTH OF ENGLAND.

To the Editors of the New Jerusalem Magazine.

GENTLEMEN,

As I have just returned home from visiting a number of the New Church Societies in the North of England, it will, perhaps, be interesting to your readers to be made acquainted with some of the particulars of my journey. If you think it will be useful to insert it in your Magazine, it is much at your service.

I left London on Saturday Morning, September 6th, and arrived at Birmingham the same Evening. Here I was received in the most kind and affectionate manner by both Minister and people. The Rev. E. Maddeley is much respected by his congregation, and I am happy to say that the Society in this town is in a very growing and flourishing condition. I preached on Sunday the 7th September both morning and evening to full and attentive congregations, and also spent a most delightful evening on the following Tuesday with a part of the Members at a conversation Meeting. The New Church Society at Birmingham is undoubtedly a credit to our glorious cause. I left Birmingham on Thursday morning, and arrived at Nottingham the same evening—spent an hour or two in conversation with some of our Members there, and on the following morning took the steam-boat to Gainsborough, where I passed the night. There are no members of our church as I am aware of in this town. I took my place on the following morning, Saturday the 13th, in a steam-boat for Hull, and arrived there about 2 o'Clock. Bills had been previously printed and posted, announcing that I were to preach two Lectures in the Chapel in Prince Street, Dagger Lane, which I accordingly did to numerous congregations. During my stay in this town, every evening was engaged in meeting with the friends for social conversation upon our doctrines, and it gives me pleasure to know, from a letter which I have received since my return home, that my visit and services have been acceptable and profitable to them. I shall not easily forget the great hospitality and kindness I received from all our friends at this place. During my stay here I baptised 18 adults. On Friday the 19th I left Hull in the steam boat for Selby, and from this place took coach for Leeds where I arrived the same night. Our friend Mr. Gilbert met me at the coach, and gave me a cordial welcome to Leeds. On Sunday the 21st I preached both morning and afternoon, and in the evening held a meeting for conversation, at which Mr. Gilbert and some members of the Church took a pleasing and active part. The meeting was interesting, and I hope useful. It is with regret I have to state that at present the society at Leeds is divided into two parts; Mr. Bradley, late of Newcastle, has taken up his residence here, and from what I could learn, some of the friends at Leeds were desirous that Mr. B. should occasionally preach at the chapel; but this was objected to by Mr. Gilbert, and the result is that a separate meeting of Mr. B's friends is now held in a private house. It is hoped however that this division will not be of long duration. On Tuesday I went to Easingwold, a village about 7 miles from Leeds, and preached to about 30 and upwards of our friends there. It was to them a repast, as it is not often they can have a visit from any preacher. On Wednesday the 24th September, a church meeting was held in the chapel at Leeds, when a subject connected with the heavenly doctrines was considered, and a lively conversation kept up until nine o'clock. On Friday I left Leeds for Dalton, near Huddersfield, and arrived at the home of our friend Mr. George Senior about nine o'clock in the evening. The following San-

Day September 30th, I preached morning and afternoon in the chapel at Dalton, to a congregation of devout and steady hearers, who regularly attend this place, and in the evening at Colne Bridge, about 2½ miles from Dalton. The Society at Dalton is now, as it always has been, a quiet, peaceable, and happy society. Mr. John Parry still continues his labours among them, assisted by our zealous and kind friend Mr. George Senior, who may be justly esteemed as the founder of the society, and father of this happy flock. From this place I went to Manchester, and preached on Sunday October 5th, in the New Jerusalem Temple, Bolton Street, Salford, both morning and afternoon. This society I rejoiced to-day is in a growing state, and I doubt not, but its happiness will increase with its numbers. This kindness which was shown towards me by the minister and members of this society calls forth my most grateful acknowledgments, and sincerest thanks. On the following Tuesday I left Manchester for Accrington, where I arrived at nine the same evening, and on the evening of the next day, Wednesday, October 8th, I preached to the congregation in this place. A person coming from London excited some interest, and I understand many strangers and one or two preachers of other denominations were present. At this service I endeavoured to explain according to our heavenly doctrines, the nature of the unpardonable sin against the Holy Ghost. I was informed by Mr. Pickup that the subject was new at Accrington, and that the explanation was received with considerable delight. What may be the result of this visit time alone will show. From this place I went to Preston, where I preached to about 12 persons in a private house, after which an interesting conversation was kept up till a late hour. The few friends in this place behaved to me in the most kind and christian-like manner. From this place I took the coach to Keighley in Yorkshire, where I arrived at the house of Mr. Hattersley about 6 o'clock on Saturday evening. The next day, Sunday the 12th of October, I preached morning and afternoon to our society in this town; and in the evening the members met in the chapel for conversation, when two hours passed quickly but pleasantly away. Mr. Michael Pickles continues as leader among them. As I were to preach on the following Tuesday evening at Liverpool, I was therefore obliged to leave Keighley on the next morning, Monday, about 7 o'clock, and passing through Halifax, again came to Manchester in the evening, and after attending the Office meeting at the house of the Rev. Richard Jones, spent the night at the house of my very kind and hospitable friend, Mr. John Barge of Broughton. The next day I set out for Liverpool, where I arrived in time to preach to a few persons who were assembled in a school room for the purpose of hearing me. In Liverpool the number who receive the doctrines is very small, yet strange to say these few are divided into two societies; Mr. Sheldon is the leader of one, and Mr. Peg, I believe, of the other. In union there is strength, in division weakness. I left Liverpool the following morning and returned to Manchester, and the next day went to visit Bolton. In this town the New Church society has a neat chapel, in which I preached on Thursday the 16th October to a small but attentive congregation. The next day, Friday, I returned to Manchester, and as my visiting the societies was now ended, I determined to set out immediately for London: but upon application at the coach office I found I could not get to London without travelling on the Sunday, I therefore determined to spend the next Sabbath at Manchester. In the morning of Sunday the 19th I assisted the Rev. Richard Jones by reading the Liturgy, and in the afternoon preached to the congregation in Peter Street. In the evening, I was invited to attend a quarterly tea meeting, held by the members of Bolton Street Society. The meeting was powerfully attended. After tea, the Rev. David Howarth, the minister of the society, was called to the chair, when the meeting proceeded to take into consideration the following passage in Malachi—"They that feared the Lord spake often one to another: and the Lord hearkened, and heard, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." iii. 16. Upon this passage many

observations were made by different speakers; and a heavenly sphere of true charity—the only bond of union—seemed to pervade the meeting. It was a delightful time of refreshing—indeed it appeared to me that the meeting felt something of that blessed state described by the Psalmist, where he says “Behold how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron’s beard: that went down to the skirts of his garments; As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore.”—[Psalm cxxxiii.]

Such, Gentlemen, is a slight sketch of my journey. I arrived safe at my home in London on Tuesday the 21st October, much pleased and gratified with the cordial reception I met with from the Church at large. The particular sums of money collected from the New Church Societies and individuals in aid of rebuilding the Church in Waterloo Road, London, will be given in the printed List of Donations, published by that Society.

THOMAS GOYDER.

MEETINGS IN NOVEMBER.

- 11th Visiting Committee, connected with the Society of the New Church, Waterloo Road, London, at the house of Mr. Taylor, No. 2, Harper Street, New Kent Road. To assemble at half-past five o’clock in the evening.
- 13th Coffee Meeting at 15, Cross Street, Hatton Garden, at 6 o’clock in the evening.
- 20th Union Coffee Meeting at ditto.
- 27th Coffee Meeting at do.

VARIETIES.

HISTORICAL, PHILOSOPHICAL, SCIENTIFIC, AND LITERARY.

CONFESSION AND ADORATION OF A TRUE CHRISTIAN.

“God is love!” cries the enraptured adorer, who hath through the Divine Blessing been led to look further than an oral confession, a barren morality, a partial redemption, and a dead faith; who hath been enabled to feel the powers of the world to come; who hath looked through the letter of Scripture to the inner meaning, and power thereof; who hath found that the Word of the Lord is Spirit and Life; who is an Israelite indeed, in whom there is no guile; but who hath found and acknowledged that the Lord his God is one Lord; and hath thus been led to worship that Lord his God, with all his heart.

Such a soul, and such an heart as this, enabled to exclaim, “Gracious God and Redeemer, what thanks are

due to thee! Where shall my heart conceive, or my tongue utter language equal to my conceptions! Once I beheld thee as a God of wrath and vengeance, but now I see thee as a God of mercy and love! Once I approached thee as my greatest tormentor, now I embrace thee as my happiness, my comforter, and friend; because I now know, by happy experience, that not thy holy nature, but my carnal heart, is changed; that not thy vindictive vengeance, but my evil affections and tempers are removed; and that thou art the same yesterday, to-day, and for ever.”

Such is the confession of a true Christian, who hath a right knowledge of himself and his Redeemer; and such will be our confession when we approach Jesus Christ alone, and obey his commandments,

ON CHARITY.

It is a comfortable reflection, that as charity is to bear rule in the New Jerusalem Church, the members thereof can live in harmony, though they may differ in doctrinal points; for E. S. observes, "If charity had continued to rule, Schisms and Heresies would never have existed; for in such case they would not call schism by the name of schism, nor heresy by the name of heresy, but they would call them *doctrinal* agreeable to each person's opinion, or way of thinking, which they would leave to every one's conscience, not judging or condemning any for opinions, if so be they do not deny fundamental principles, that is, the Lord, Eternal Life, and the Word, and if they maintained nothing contrary to the commandments of the decalogue." A. C. n. 1834.

ANCIENT VALUE OF BOOKS.

We have it from good authority, that about A. D. 1215, the Countess of Anjou paid 200 sheep, 5 quarters of wheat, and the same quantity of rye, for a volume of sermons: so scarce and dear were books at that time; and although the countess might in this case have possibly been imposed upon, we have it on Mr. Gibbon's authority, that the value of manuscript copies of the Bible, for the use of the monks and clergy, commonly was from 4 to 500 crowns at Paris, which, according to the relative value of money at that time and now in our days, could not, at the most moderate calculation, be less than as many pounds sterling in the present day.

LANGUAGES.

Adelung in his *Mithridates*, enumerated 3004 languages and dialects; but M. Balbi reports a total of 860 distinct languages and more than 5000 dialects. "Of the 860 languages, 153 belong to Asia, 53 to Europe, 114 to Africa, 117 to Oceania, and 423 to America." And this number M. Balbi expects to see increased by more accurate researches in Africa and America.

A Russian has published a view of all the known languages and their dialects. In this book we find, in all 937 Asiatic; 587 European; 226 African; and 1,264 American lan-

guages and dialects, enumerated and classed.

The Bible is translated into 139 languages.

AMERICAN POPULATION.

The celebrated Prussian traveller and statesman, Humboldt, has made the following calculations respecting the population of America. He estimates the total population at 34,284,000, of which 22,177,000 are catholics, 11,287,000 protestants, and 820,000 pagans; the English language is spoken by 11,297,500, the Spanish by 10,147,000, the Indian languages by 7,800,000, the Portuguese by 3,740,000, the French by 1,358,000, the Dutch, &c. by 214,500. The population of Spanish America is 15,983,000; of which 2,937,000 are whites, 7,530,000 indians, and 5,518,000 mixed races and negroes. Portuguese America contains 4,000,000 persons, of whom 920,000 are whites, 1,960,000 negroes, and 1,120,000 mixed races and indians.

RELIGION AND POPULATION.

Population of the Earth according to the different Religious Sects.

Monotheists 362,045,000.

I. CHRISTIANS ... 234,495,000.

viz: 1. Catholics 169,150,000.—

2. Protestants 57,694,000—viz. a. Evangelic, United 8,200,000. b. Lutheran 16,220,000. c. Reformed 12,240,000, (Proper reformed 7,440,000; Presbyterians 4,800,000). d. Anglican 15,050,000. e. Professors of various sects 5,984,000 (Independents 3,800,000; Methodists 1,500,000; Quakers 200,000; Menonites 200,000; Herrnhuters 100,000; Baptists 76,000; Unitarians 60,000; Swedenborgians 36,000; Fillipines 12,000;)

3. Greek Christians 41,375,000—viz.

a. Russo Greek 35,375,000. b. Eastern Greek 6,000,000. 4. Monophysites 5,876,000—viz. a. Jacobites 3,526,000 (Proper Jacobites 220,000);

b. Maronites 150,000. c. Armenians 2,220,000. 5. Nestorians 400,000.

II. JEWS ... 2,650,000.

III. MAHOMMEDANS 115,120,000.

viz: 1. Sunnites 72,000,000—viz.

a. Sunnites 65,000,000. b. Weclabites 7,000,000. 2. Schütes 43,000,000.

3. Ismaelites 120,000.

IV. ZORASTRIANS ... 780,000.

V. CONFUCIANS ... 5,000,000.

VI. NANENISTS ... 4,000,660.

Polytheists	466,000,000.
I. LAMAITES	 58,000,000.
II. BRAHMINS	 115,000,000.
III. BUDDHISTS	 169,000,000.
IV. FAUCONS	 124,000,000.

The aggregate population of the globe according to the foregoing statement, amounts to 828 millions of souls. It may be observed however, that the number of the Jews must be far greater, and may be taken at more than eight millions. We have given it at 2,650,000, because that is derived from authentic sources; but these are very uncertain, in Asia and Africa especially.

In the same way, the number of the Sunnite Mahomedans may be rated as exceeding the amount above stated by nearly twenty millions.

CURIOUS PAIR OF SCISSORS.

The smallest pair of scissors probably ever made, are now in the possession of Mr. Thos. Imber, Cutler, High Street, in this City. They are only 3-20th of an inch in length, each part about the thickness of a horse-hair, firmly riveted, and they open and shut freely. They are contained in a common size stocking-needle, drilled hollow, of which the head screws off; the whole is inclosed in a neat ivory case, with a silver top. The scissors and cases were manufactured by Mr. Imber's father, who had attained his 70th year, and lost one eye by an accident, the sight of the other being also much impaired. *Hereford Journal*.

Messrs. Joseph Rodgers and Sons of Sheffield, Cutlers to his Majesty, have made a single knife, valued at 200 guineas, and a knife and a pair of scissors, perfect in every respect, each of which weighed only half a grain.

DR. BRADLEY assumes the mean "precision of the equinoxes" to be one degree in 71½ years. According to this estimate, the Platonic or great year (when the same stars which at

present describe the equator, tropics, and polar circles, &c. by the earth's diurnal motion, will describe them over again) would be equal to 25,749 solar years. *Race*.

In 25,820 years, the fixed stars appear to perform their long revolution eastward. The practice of observing the stars began, with the rudiments of civil society, in the country of those whom we call *Chaldeans*; from which it was propagated into Egypt, India, Greece, Italy, and Scandinavia, before the reign of Sisac or Sa'cy, who by conquest spread new systems of religion and philosophy from the Nile to the Ganges about 1000 years before Christ. *Sir, W. Jones. Vol 1, p. 115.*

There are in all only 16 fixed stars besides the sun, (supposed to be one of them) that can indisputably be accounted of the first magnitude; of which, 4 are Extra Zodiacum; viz. Capella, Arcturus, Rigel, and Lucida-Aquilæ, to the north; 4 in the way of the moon and planets; viz. Palillem, Cor Leonis, Spica, and Cor Scorpion; and 5 to the southward, that are seen in England; viz. the foot and right shoulder of Orion, Sirius Procion, and Fomalhaut; and there are three more that never rise in our horizon; viz. Canopus, Acharnar, and the foot of the Centaur. (*Abs. Phil. Trans. R. S. vol 6. p. 458.*)

ANTEMUS, rising in September, ushers in the Autumnal quarter. ORION makes its first appearance in December at the commencement of winter. The Pleiades leads the spring; and during summer, Sirius and four others issue successively from the "chambers of the south."

MARRIED.—On Thursday the 16th October, 1828, at the old Parish Church, Bolton, Lancashire, Mr. James Tinkle, Grocer, to Miss Hannah Dickson, both of Bolton.

Obituary.

DIED on the 6th of October, at West Houghton, Lancashire, Mary, Wife of Mr. John Hastley, aged 61 years. While the Rev. R. Hindmarsh was minister of the temple, Salford, Manchester, he was often called upon to preach at various places, some of which had no place of worship. In the

year 1821, he was preaching from the steps of Pennington Hall, Leigh, to a great multitude, among whom was our John Hartley, husband of the deceased, who was so forcibly struck with the doctrines then advanced by Mr. Hindmarsh, that he waited on the Rev. Gentleman, after the delivery of his discourse, and most earnestly requested he would come to their meeting room in West Houghton, and preach for them. Mr. Hindmarsh conveyed their request to the Manchester Missionary Committee. Missionaries were sent there, and the first missionary discovered that Mr. Hartley and his friends were METHODISTS; who admiring Mr. H's sermon, were induced to invite him.

Mrs. Hartley became one of the earliest recipients, and shewed by her life how highly she valued the new doctrines. To the day of her death she continued an avowed believer in the great truths of the New Jerusalem. Her departure was a proof of that calm, resigned, and peaceful state, which belongs to those who will receive the cheering welcome from their God and Saviour, "Well done thou good and faithful servant: Enter thou into the joy of thy Lord."

POETRY.

LOVE TO GOD.

I love Thee, oh! my heavenly Friend,
For thou dost kindly condescend
To pity even me.

And in my inmost soul I hear
Thy sacred whispers soft and dear
That bids me follow Thee.

And by thy power I will obey,
Then all my heart shall own thy sway,
And sin and sorrow cease.

Great source of perfect excellence,
Thy ways are ways of pleasantness,
And all thy paths are peace,

P. E. G.

ON PRAYER.

PRAYER is the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire,
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear;
The upward glancing of an eye,
When none but God is near.

Prayer is the simplest form of speech
That any lips can try;
Prayer;—the sublimest strains that reach
The Majesty on high.

Prayer is the Christian's vital breath,
 The Christian's native air ;
 His watch-word at the gates of death—
 He enters heaven with prayer.

Prayer is the contrite sinner's voice,
 Returning from his ways ;
 While angels in their songs rejoice,
 And say ;—' Behold he prays.'

SELECTED.

LAY DOWN THE SHIELD.

LAY down the shield and quit the sword,
 For now thy work is done ;
 And swiftly tow'rd's the glowing east
 Ascends the rising sun.
 Angelic Hosts wait with the day,
 Thy crown of light to bring ;
 " Oh grave where is thy victory ?"
 " Oh death where is thy sting !"

Thou bravely hast the fight maintain'd,
 The path of conquest trod ;
 And follow'd in yon dreadful field
 The banner of thy God.
 The hour of rest approaches nigh,
 And waiting heralds sing
 " Oh grave where is thy victory ?"
 " Oh death where is thy sting !"

They come ! they come ! and high in air
 Is borne the victor's wreath,
 Who overthrew in glorious war,
 The world—the grave, and death.
 There ! there ! they wait to welcome thee ;
 And high their triumphs ring,
 " Oh grave where is thy victory ?"
 " Oh death where is thy sting !"

LINES

ON A MARRIAGE WHICH TOOK PLACE AT BOLTON,
 16th Oct. 1828.

MARRIAGE is, if truth be told,
 Better than the choicest gold :
 Marriage true will soften care,
 And make foul weather seem as fair.

May the two this day united,
 Whom to each other vows have plighted ;
 Unite their happy course to run,
 And JAMES and HANNAH prove but ONE.

GULIELMUS.

THE
NEW JERUSALEM MAGAZINE,

AND
Theological Inspector.

DECEMBER, 1828.

To the Editors of the New Jerusalem Magazine.

GENTLEMEN,

AMONG works much wanted in our Church community, is an appropriate publication on Preaching and the Ministerial Office. No work of the kind yet exists, professedly written by any of our own friends on the subject. There are such, however, being the productions of other individuals, containing much that is useful; but, as it respects ourselves, none of them free from many things objectionable. The most valuable of the kind that I have read, are Dr. Gerard's "*Pastoral Care*," and Dr. Doddridge's "*Lectures on Preaching*, &c. The latter of these, by some omissions, slight alterations, and additions, may become very useful to ourselves; nor should we be so fastidious as to despise the experience of others, when found agreeable to the nature of things. It is a concise Work, and the Lectures are short, containing from three to four pages of letter press. A thought has presented itself to me, that, one of these Lectures may be easily given (subject to the above alterations) in each Number of your Magazine; and in twenty-one months the whole may thus be printed, and circulated in our Church, in a way that will be useful both to readers and ministers, and I hope it will not detract from the value of your impartial publication. When the duties of the Ministry are known both on the part of the Minister and the people, those duties are likely to be more efficiently fulfilled, than

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when they are but little known on the part of either. Your Magazine is more likely to give general publicity to these things, than a separate publication. Hoping these ideas will meet with your approbation, I herewith present you with an abstract of the *Advertisement*, and with the first of the Lectures, which, if approved of, I will endeavour to send you a revised one each month, till the whole are presented through the medium of your pages.

Yours, &c.

T. P. H.

Abstract of the Advertisement.

The following Lectures are the substance of those delivered by Dr. Doddridge to his theological students, in reference to Preaching and the several branches of the Ministerial office; they contain many excellent remarks and advices.

The reader is requested to observe, that, what is here printed, professes to be only a pretty full *Syllabus* of what the author more or less enlarged upon. The Lectures are so printed, however, as to convey, by means of the *dash* (*thus*.—) some idea of the place and nature of the supplementary enlargements which might be made, and may serve as proper pauses for the reader's profitable reflection.

We view these Lectures as possessing a very considerable degree of excellence, if they be estimated according to their tendency to do real service both to Ministers, and through them, to the rising generation. Here we have a collection of rules, maxims, and cautions, relative to Preaching and the pastoral care, ample and well chosen, delivered with great simplicity, and detailed according to various circumstances. In them we discover a great insight into human nature, an uniform regard to religious, moral, and civil propriety of conduct, and ardent wishes to benefit mankind by promoting vital and practical religion.

LECTURES

ON PREACHING AND THE MINISTERIAL OFFICE.

LECTURE I.

Introduction—General Remarks and Directions relative to the Christian Ministry.

Gentlemen,* you have devoted yourselves to the work of the MINISTRY, and it is the main thing you have in view in the course of your present studies; other things are taken in only as sub-

* The Lectures were delivered to the students in theology, under the author's care.

servient to this.— You well know it consists of several branches.— The first on which you enter is **PREACHING**, which, though not the only, is one of the most important parts of a Minister's duty.— Preaching requires genius, application, and the divine blessing.— Of the former, few who are capable of academical or of a regular consecutive course of studies are *entirely* destitute.— Nor is any very great *height* of genius absolutely necessary.— The latter with a *good* intention and pious conduct may be expected.— Diligence, therefore, is generally the main thing wanted; yet this under a wrong conduct may turn to little account.— To prevent which the following advices are designed, recommending the success of them to the spirit of God.

In these Lectures I shall give some general directions as to the method to be used in order to furnish yourselves for the work, and to make you ready in it, (*Lect. 1.*) Consider the use of practical writers, (*Lect. 2.*) Give some advice as to the composition of sermons, (*Lect. 3—8.*) Offer some thoughts on the most proper method of delivery, (*Lect. 9.*) Add several miscellaneous remarks which will not properly fall under any of these heads, (*Lect. 10.*) Propose a few general directions for prayer, (*Lect. 11.*) Call your attention to the important duty of public exposition, (*Lect. 12.*) Then offer some directions for catechising; (*Lect. 13—14.*) On administering the ordinance of baptism; (*Lect. 15;*) and the Lord's supper, (*Lect. 16.* On visiting in general, and the sick in particular, (*Lect. 17—18.*) I shall then give you some general maxims for conversation, (*Lect. 19.*) Rules for conduct towards particular persons, (*Lect. 20.*) And on behaviour to other ministers, with a few miscellaneous concluding remarks, (*Lect. 21.*)

1. I shall begin with some *general directions* to furnish you for the work of the ministry, and prepare you for the exercise of its functions.

1. See to it, that there be a foundation of sincere piety laid in yourselves, or else there is but little prospect of your being useful or acceptable to others.— Be therefore firmly resolved to devote yourselves to the Lord God, and do it solemnly.

2. Keep up a strict course of walking with God. Be constant, diligent, and lively in secret prayer.— Maintain an habitual sense of the Divine *presence* and *providence*, in all the operations of the mind and actions of life.— Be much in the exercise of private ejaculatory devotion, and let it often be in Scripture language.— So you will learn to speak out of the fulness of the heart.— Seize every opportunity of increasing in piety, usefulness, and heavenly order of life.

3. Cultivate a tender love to souls. This will make you feelingly eloquent.— Therefore guard against every thing that tends to alienate your affections thence.— By pride cometh contention; therefore practise a yielding, submissive, and obliging temper. *Suaviter in modo, sed fortiter in re.* An unreasonable stiffness in *little matters* will do unspeakable mischief.— I almost tremble to see it in any designed for the ministry. I foresee in it the confusion of congregations, and the ruin of your own character and usefulness.

4. Cultivate an extensive and candid acquaintance with the world. Things are much as we make them.— In almost all imaginable circumstances some things may be found to be despised, some to be admired, and some delighted in: your ministry may partake of these circumstances.— Take heed of immuring yourselves too much in your studies; as well as of neglecting them.— Think not the time lost which is spent out of them.— Despise not common Christians— free converse with them may be attended with many good consequences; more particularly

(1.) *It will increase your stock of knowledge.* Acquaintance with the hearts of men is very desirable— and it will be better learned by converse, as anatomy is better learned by dissection, than by books alone.— You will find many good thoughts started by them— these thoughts, though at first rude in shape, yet, they will be like rough diamonds, which, if well polished, you may with advantage set in your sermons.

(2.) *It will awaken your own spirits.* ‘As iron sharpeneth iron, so a man sharpeneth the countenance of his friend.’ Experience often proves this.— Lord’s day evening’s conversation is sometimes particularly sweet and refreshing.— We shall find that time thus spent will not be lost, but will abundantly repay itself.

(3.) *It will conciliate respect among them.* An accessible temper is, in most cases, respected and beloved— especially in persons of high reputation and great employ. Mind that your familiarities are not carried too far, till they appear like sauntering away your time.

(4.) *It will form you to an experimental strain of preaching, which will be very suitable to spiritual persons.*— This will give an air of wisdom, natural and unaffected.— “A wise man,” says CONFUCIUS, “must learn to know the hearts of men, that taking every man according to his own inclination, he may not labour in vain when he shall discourse to him of virtue.”— That

preaching which touches the state of individuals is the most effectual.

5. Form an acquaintance with the best authors in theology and biblical criticism ; but especially with the SACRED SCRIPTURES.— Study them continually and systematically.— It is well to have an interleaved Hebrew Bible, and Greek Testament ; (*Griesback* or *Wetsteins* ;) herein enter critical and philological remarks.— Read other books also with care, on civil and ecclesiastical history.— Gain a general knowledge of literature, and an accurate outline of the circle of philosophy and science.— Collect some of the most valuable books to form your library, and be more select than numerous.—

6. Take brief notes of the sermons you hear.— Review them in your retirement. Transcribe them, and add memorandums of your own thoughts and reflections upon them as you go along.— Painting and carving is best learned by practical imitation, and by observing the defects as well as the beauties of great masters.

7. Keep a common-place book, and endeavour daily to improve it.— Have note books added to it.— Write schemes or skeletons of sermons in different degrees of perfection.—Always write skeletons of sermons before you preach them : offer not that to others which costs you nothing. Keep another book for schemes that are considered as perfect, and here insert Scriptures under the proper heads, in the margin, or on the opposite page in the order you intend to use them.— And when you read any book, consider how far it may help you as to Scriptures, sermons, illustrations, common-place book, prayer, conversation, and the like.

8. Be daily endeavouring to form a good style and address, both as it regards writing, public speaking, and conversation ; this can only be done by insensible degrees.— Never think it too soon, or too late to attain it.— Use yourselves, therefore, to various kinds of composition ; at first, review them with great diligence and exactness.— Submit them to the review of a friend. Look them over afterwards at some distance of time.— Often read aloud, but in as natural, appropriate, and unaffected a manner as possible. Perfection in this respect is not easily attained.— “Elegance in a sermon,” says Boyle, “is like a golden frame about a looking-glass ;” it would be foolish to set up the frame alone, or look only upon *that* ; but yet it may serve to attract the eye, and prove the occasion of discovering some defect which would have been otherwise unobserved.

9. Look up daily to the Lord, that He may give you more wisdom, and advance you in every necessary gift and grace ;

which He will do, if His glory be simply and sincerely intended in your work, and if you accustom yourselves to rise gradually more and more above the views of interest and human applause. Mankind are taken with little things.— Have a firm persuasion in your own minds of the importance of the work, and what depends on your right management of it. The honour of God, the glory of the Gospel, and the good of souls are no small trust.— Consider yourselves, then, charged with God's business, and you will have reason to believe God will be with you.

THE PESTALOZZIAN SYSTEM OF EDUCATION.

To the Editors of the New Jerusalem Magazine.

GENTLEMEN,

HAVING been for many years engaged in the business of education, which has occupied as a profession my chief attention; it had often much surprised me, that the New Church had never adopted that line of conduct, which to me appeared most likely to secure the children of her members from the numerous false doctrines which are so sedulously sown in the infant mind by educators of the present day.

The systems at present acted upon, although far superior to the old methods of communicating knowledge, are still in many instances confessedly defective. There is in most of them too much of mechanism, and too little of mental development; too much of mere display, and too little of real usefulness.

For myself, I must candidly confess that I have a very high opinion of the profession of a teacher. I look upon him as filling one of the most important situations in society; and as forming, according as he fulfils his arduous labours, either the virtuous or the vicious of a future age.

In the systems of education, a child is tasked; he must get certain lessons, or he immediately renders himself subject to the lash. The school instead of being a scene of pleasure, thus becomes the haunt of tyranny: learning is associated in the mind of the pupil with every thing harsh, and painful, and degrading. But the boy learns his tasks, he becomes acquainted with sciences, he writes a fair hand, and he is skilful at accompts—very true; the fear of the rod has obliged him to learn: but as harshness and terror were the only stimulants used, these knowledges are merely superficial; he has obtained them by rote; he has acquired them with pain: and there can be little doubt when the lash of correction is removed from his head, he will certainly forget them with pleasure.

Now let us turn for a moment to the doctrines of the New

Church, the purest, the most perfect, the most heavenly love breathes through every page of our revered author's works, charity in the genuine sense of the term is stamped on every line—on every word; an affectionate solicitude for the welfare of the entire human race beams throughout the whole in the most resplendent manner. In these writings love is predominant; the sacred truth is discovered that "man is a creature with whom we can do any thing by love—nothing by fear." Aye: but men will not read these writings; very true:—But why will they not read? because they are pertinaciously attached to old systems—because they have had strong prejudices in favour of existing systems nourished in the earliest ages of childhood—because they have implicitly believed all that their teachers have advanced; nor have they ever dared to advance a single sentence against the oracle from whom these instructions were received; indeed, such is the pertinacity with which children adhere to the discipline and modes of instruction in their several schools, that on questioning them on the most ordinary occurrences, we have frequently no other answer than "Oh we did not learn that at our school."

Now if it be confessed that the prejudices of education prevent many from receiving the New Doctrines who otherwise would, why not take the most effectual means of remedying the evil, especially when those means are within our reach? Why not take a system which scrutinizes every thing, which takes nothing upon credit, which investigates the most apparently trivial circumstances, which leaves nothing unassayed until the sterling metal of genuine truth is visibly stamped upon every object. I say, why not adopt this system? Is it because the doctrines of the New Church will not stand the test? No: it is because we should be obliged to strike out of the common path, and make ourselves for a season, a little more "hated of all men" for the sake of truth. But what system is it which will perform these wonders? what system is it which will induce men "*to think more and speak less*?" It is the system of Pestalozzi! of a man whose whole life was devoted to its accomplishment; and whose active perseverance should be a stimulant to light us on the same tract of extensive benevolence. I know not whether he was a member of the New Church by outward profession; but I hesitate not to say, I am sure he is now a member of the church in heaven! It is upon this system I have now opened an establishment; and I hope for the assistance of my New Church brethren, in placing children under my care.

But it will be contended that the Free Day Schools belonging to our church will now be the means of insinuating the doctrines in the youthful mind, and establishing them upon a per-

manent basis. Upon the present system of education, allow me to say, I very much question even this, unless the mind has been very early imbued with the necessity of examining every thing presented to its notice, it is liable to relapse into its former apathy, and to take for granted the advice of some elder person, who, warped by prejudice, and devoted to the popular systems of the day, has unhappily imbibed error, because the majority of mankind think it truth.

However singular my opinion may be thought, I do venture to say, that the art of reasoning, and the habit of consideration are of infinitely more consequence in after life, than the mere mechanical processes of writing and figures: and although these are by no means to be despised, they ought to be rendered subservient to mental development.

The most important part of education, then, according to Pestalozzi, is the employment of thought, and this employment ought to enter into every study. Let the pupil feel that he is a reasonable creature, and that it is necessary for him to *use* his reason. Give him to see that whatever is acquired by the activity of his own thought, is worth double the quantity of mere communicated knowledge. Let him know that his reason is capable of giving him information, and only wants the necessary means: that these means are to be acquired by the due exercise of his mental faculties; and that consequently, those faculties are the more valuable, because they will teach him to regulate his whole manual system. Let the pupil reduce this system to practice in all his little concerns, and you will give him habits of thought and attention, which will be of more use to him in future years, than all the learning of the schoolmen, or all the subtleties of the most accomplished polemic. Such a pupil will be in love with the doctrines of the New Church, because they are the purest truth; his life will be regulated by their sacred teaching, because they lead him to the enjoyment of the greatest possible earthly good; while the finer sensibilities of his soul, the purest affections of his heart, and the most refined thoughts of his understanding, will add a zest to the enjoyment of those rational delights which have their seat in the will of the regenerate Christian: again, this will lead him to adore with heartfelt delight the merciful kindness of his heavenly Father, who has permitted him to behold the commencement of the New dispensation. At the same time he will learn to revere the memory of the Swiss philanthropist, Pestalozzi; and will class him with the venerable Swedenborg,* as a being who was possessed of

* In classing Swedenborg with Pestalozzi, I do not at all refer to the latter as it regards theology; all I mean to infer is, that the same amiable desire to benefit the human race actuated both.

all that was amiable and dignified, and virtuous in human nature.

After seven years arduous labour in infants' schools, during which time I have been instrumental in organizing and establishing not less than thirty three schools in different parts of the kingdom.* The public mind seems at length to have arrived at a sufficient state of preparation to give the system of Pestalozzi a fair trial. Being exceedingly desirous of making the experiment, I made my desire known to a few of our own friends at Preston, of establishing a school on the Pestalozzian plan; it met with their warm approval—they acquainted others with it, and at length I was invited to give a public lecture at the theatre—explaining my views, and illustrating the general principles of the system. The theatre was well filled, there being upwards of one thousand persons present. My own daughter aged 5 years, a little boy of the same age, and a little girl aged 7 years, pupils of the infants' school at Liverpool, attended with me, by which we were enabled to exhibit the practical utility of the system. I am very happy to add that our efforts excited the most lively enthusiasm; the plaudits attending the exertions of the children were unprecedented; and although I have lectured in twenty different places, never were my exertions crowned with such signal success. I now determined upon entering a new field of exertion, and accordingly removed to Preston, where I was so fortunate as to meet with a good room, and a cordial co-operation on the part of the inhabitants. I made known my intention to receive boarders and day scholars of a respectable class, after the present vacation; and in the mean time immediately commenced an infants' school entirely upon the principles of Pestalozzi, and entirely under my own control. I have now in this school 160 pupils; and although some demur has been made at my not commencing with the ordinary method of teaching the A. B. C., I have not yet suffered any material diminution of my number.†

* Should it be desired by any respectable individual, I am prepared to give the names of places where these schools exist; but as I wish them as much as possible to follow the system of Pestalozzi, (as yet they only do it partially), I have not sent any accounts either to the Infant School Society, or to any popular journal. They are principally connected with the establishment.

† Pestalozzi taught his pupils that "reading, writing and arithmetic were not the real elements of instruction, but that a simpler, a more natural foundation must be sought. The basis of all sound knowledge," argued he, "is the accurate observation of things acting on the outward senses.* Unless physical conceptions be formed with distinctness, our abstractions will be vague, and our judgments and reasonings unstable. The first object

© Hence the intelligent Robert Dale Owen, who was educated on the Pestalozzian plan, observes that Geography, History, and Natural History should first be taught in our public schools.—See his Outline of the System of New Lanark,

Now, gentlemen, as conductors of a public Journal, whose aim should be the benefit of the public in general, but of the New Church in particular; I do most earnestly hope that you will endeavour to investigate the merits of this system; and if it be found more in harmony with the doctrines than any other, I rely on your sense of justice to recommend it.

I will transcribe in Pestalozzi's own words, a brief account of the commencement of his labours.

"My first task," writes Pestalozzi in a letter to his friend Gesner, "was to gain the confidence of my pupils,* and to attach them to me; this main point once attained, all the rest appeared to me easy. Painful as I felt the want of co-operation and assistance, it was precisely what contributed most to the success of my enterprise. Cut off from the rest of mankind, I turned all my cares, and all my affections to the children. Whatever relief they received, it was I that administered it; whatever were their pains or their pleasures, I was at hand to share them; I partook of the same nourishment, and slept in the same chamber; often from my bed have I given them instruction, or joined with them in prayer. When they were well, I was every where with them; and when they were sick, I was still at their bed side."

"In 1799," continues Pestalozzi, "my school contained nearly eighty pupils, the greater part of whom announced good dispositions, and some even first rate abilities. Study was to them quite a novelty; and they attached themselves to it with indefatigable zeal, as soon as they began to perceive their own progress. The very children who had never had a book in their hands before, applied from morning till night; and when I have asked them after supper, 'my children, which would you rather do, go to bed, or learn a little longer?' they would generally reply, that they would rather learn. The impulse was given, and their development began to take place with a rapidity that surpassed my most sanguine hopes. In a short time were seen about 70 children, taken almost all from a state of poverty, living together in

then in education must be to lead a child to observe with accuracy; the second, to express with correctness the result of his observation. The practice of embodying in language the conceptions we form, gives permanence to the impressions; and the habit of expressing ourselves with the utmost precision of which we are capable mainly assists the faculty of thinking with accuracy, and remembering with fidelity." *Quarterly Biographical Magazine*, p. 85-86. Article—Pestalozzi.

* I was so sensible of the truth of this remark when I commenced the Infant school at Bristol, that although I had not seen or read a line of Pestalozzi's works at that time, I yet expressed myself in my first publication in nearly the same words.

peace and friendship, full of affection for one another, and with a cordiality that rarely exists among brothers and sisters in numerous families. I had never given them as yet, direct lessons either in religion or morality; but when they were assembled round me, and when there was a dead silence among them, I said to them, 'When you behave thus, are you not more reasonable beings than when you make a riot?' And when they used to embrace me and call me their father, I would say, 'Yes—you are ready to call me father, and yet you do behind my back things which disoblige me; is this right?' Sometimes I would set before them the picture of a peaceable and orderly family, who having acquired easy circumstances by their labour and economy, found themselves capable of giving advice and assistance to their ignorant, unfortunate, and indigent fellow creatures: then addressing myself to those in whom I had perceived the most lively disposition to benevolence, I would say, 'Should you not like to live as I do, in the midst of the unfortunate, to direct them, and to make them useful to themselves and to society?' Then, with tears in their eyes, and with the generous glow of sensibility on their little countenances, they would reply—'Oh! yes, could we but hope to accomplish it.' When Altorf was reduced to ashes, I assembled them around me: 'Altorf,' said I, 'is destroyed, and at this moment, perhaps, there are more than a hundred poor children without clothes to cover them, without a home or a morsel of bread to eat. Shall we petition the government to permit us to receive twenty of them amongst us?' Methinks I still see the eagerness with which they replied, 'Yes, oh! certainly yes.' 'But consider well,' replied I, 'what you are about to ask; we have at present very little money at our command, and it is doubtful whether they will grant us any more in favour of these unfortunates. Perhaps in order to maintain your existence, and carry on your instruction, it will be necessary to labour much more than you ever have yet done: perhaps it may be necessary to divide with these strangers your victuals and your clothes; do not say, then, you will receive them among you, if you are not sure you will be able to impose on yourselves all these privations.' I gave to my objections all the force they were capable of; I repeated to them all I had said, to be sure that they perfectly understood me; and still they persevered in their first resolution. 'Let them come,' said they, 'let them come; let all you have stated prove true, and we will divide with them what we have.'*

* Dr. Mayo's Memoir of Pestalozzi, p.p. 9—13.

Having now sufficiently trespassed on your pages for the present, I will take leave of the subject till next month, when, with your permission, I will resume it.

I remain, Gentlemen,

Yours respectfully,

R. E. D.

Pestalozzi House, Preston.

Nov. 12, 1828.

LETTER TO THE REVEREND ————

REVEREND AND DEAR SIR,

You will, I have no doubt, excuse the liberty I take in writing this letter, while my person (though perhaps not my *name*) is unknown to you. But since your name was mentioned as the most proper person to meet me, in case I demanded a hearing, I cannot forbear laying before you a statement of the doctrines which I, (as well as others, who have been questioned on the subject,) believe, leaving it to you to judge, whether those doctrines are, (as they have been described) *the doctrines of Deism*.

I will, however, Sir, be candid at the commencement, and tell you at once that the source whence they are drawn (in subordination to the Scriptures) is the writings of Emanuel Swedenborg; and I consider this to be necessary, since it is but just to state the author from whom they are derived: and you will also be able to refer at once both to his works, and to the Word of God, in corroboration of my statements.

The first, and indeed the chief tenet towards which I wish to draw your attention is this, "That there is but one God, and that this God is JESUS CHRIST OUR LORD;" or in other words, that the Divine Trinity is not a Trinity of *persons*, but a Trinity of *person* existing entirely in the LORD GOD OUR SAVIOUR.

That "there is but one God," is so scriptural and self-evident a truth, that I flatter myself, sir, you will not be inclined to deny it; and that the Lord Jesus is God, is another doctrine which I am conscious you will strongly support. Now if there be but *one God*, and if the Lord Jesus be God, He must be that *one God*, besides whom there is no other. All the perfections and all the attributes of Divinity must centre in Him, and in Him *only*. If, therefore, there be a Trinity, it must be found in the sole person of the Saviour, for besides Him there can be no Divine Person, or being in existence. In agreement with this, are His own words,

"I am *in* the Father, and the Father in me;" "He that hath seen *me* hath seen the Father"—"I and the Father are *one*."

This, however, sir, differs widely and far from the common opinions, at least if *words* are the expressions of *ideas*. For if the expression "three persons" means any thing, it must mean three *individual beings*. "A person" in the only legitimate sense of the word, implies in English, "an individual, a being," and if we are to admit that there are three *individual beings* in the Divine nature, "each," too, "*by himself* being God and Lord," then there must be three Gods, and three Lords, in opposition to this first principle of the Gospel "there is but *one*."

I am ready to admit, sir, and most willingly, that the Greek word "hypostasis" used by the early fathers, as well as the Latin "*personæ*," whence our word *person*, cannot reasonably be objected to, because they both convey a very different meaning from the one before us. Both these words you well know, are expressive of *character, face, or aspect*, and by no means imply individuality of *being*; but this is far from being the case with our English word. This most distinctly implies such individuality, and it is on this ground that I venture to object to it, because there cannot be three Divine individuals.

Even if it be said that the word *person* when applied to the essentials of the Trinity, is not to be taken in its *literal* sense; but in some other, still a very strong objection will lie. Words are only valuable so far as they serve to convey just ideas; and every word which conveys a *wrong* idea, or which does not properly express the *right* one, is improper and misapplied. The question, then sir, will state itself thus:—Is it proper, (in *religious* matters especially,) to employ terms, which *may* deceive, and which in their plain meaning are calculated to do so? If it is *not*, then it is improper to use the word *person*, for it is notorious that ninety nine out of every hundred who use it, do so in its literal and gross sense; and thus conceive of the Father, the Son, and the Spirit, as three distinct Gods. Nay, so far has this been carried, that a very pious person with whom I conversed, asserted his *firm belief* in the existence of *three*, and declared that he thought it necessary to *pray separately to each, lest he should not pay to all sufficient honour!* While such are the natural effects of this word, I submit whether it is not misapplied, and most improperly used.

It will now be seen, sir, that my objections lie, not against a TRINITY, but against a Trinity of individual beings, a doctrine against which the Scripture is most plain and explicit. So far from objecting to the TRINITY, I hold it as a fundamental tenet of the Gospel, but then it is a Trinity of *essentials*, existing in the

glorified person of the blessed **REDEEMER**; consisting of **THE FATHER**, the Divine *Esse*, or inmost principle of Deity; which no created mind is able to see, or comprehend;—the **WORD** or manifestation of that Infinite Wisdom, in a way suited to the capacity of finite beings; which **WORD** or Divine manifestation, when embodied in the human frame, is called **THE SON**;—and the **HOLY SPIRIT**, is the *Divine Operation*, proceeding *from* the Father, *through* the Son, and regenerating the soul of man. That this explanation has, *at least*, the merit of being Scriptural, will, I think, be allowed. Throughout the Old Testament, and until the incarnation, the manifested Deity is never called *the Son*, except by anticipation, and in the language of prophecy. The title universally given is *the Word*, and hence St. John in the beginning of his Gospel, speaks of God existing as **THE WORD** *before He* was made flesh; but after this event, and then *only*, He was beheld as “the only begotten Son of the Father.” Now, my dear sir, if we look at the term *Word* or *Logos*, it will serve to explain what I have said above. *A word* is the expression of a *thought*, or *thought put forth into sound*. A thought as it exists in the *mind*, can neither be perceived nor heard by those around us. It is concealed and hidden, nor can it produce any effect upon our fellow men, until it is *embodied* in sound, and takes the form of a *word*. Yet the *word*, and the thought of which it is the form, are one, and the same: differing only as a *manifested* does from an *unmanifested* principle.

If we now apply this, what will be the result? As the word of *man* is the manifestation of his mind or thought, so the *Logos* or *Word* of God, must be the putting forth or expression of His infinite wisdom—the adaptation of His love to the comprehension of His creatures. That infinite essence—that Divine *mind*, existing in its own infinity, and as it is *in itself*, can never be perceived or comprehended by the creatures which it has formed: for a *finite* nature can neither perceive nor comprehend an infinite one. And hence the words of our **LORD** Himself, “Ye have neither heard the voice” of the Father “at any time, nor seen His shape.” And again, “no man hath seen God at any time.” Before this incomprehensible Deity could be seen or perceived, either by men or angels, it was necessary that He should *manifest*, or *put Himself into form*, as a thought must be put into *sound* before it can be understood. In other words, God must have gone out of Himself, and (if such an expression is allowable) have *suited* Himself, by adapting His nature to the level of His creatures. This *adaptation* or “Image of God” is called *the Word*, and after His incarnation, “the Word made flesh.” Thus the prophet

Zachariah, when speaking of that event, describes THE SAVIOUR as "springing up from under Himself," vi. 12. In agreement with which, that Saviour Himself says, "*I proceeded forth, and came out from God:*" and St. Paul declares, that "He is the Image (the visible form or manifestation) of the invisible God."

Such, sir, will be the distinction to which the term *Word* will lead us. A distinction, however, widely different from a *personal* one; but which, nevertheless, the Scriptures most plainly support. The *incarnation* of that *Word*, or the Divine nature manifested in *human form*, changes the term. Instead of *the Word*, He is thenceforth called "*the Son*;" "That Holy thing which shall be born of thee," said the angel to Mary, "shall be called *the Son of God*." The term *Son* has then an especial reference to that which was born of Mary,—to the humanity of the SAVIOUR. That it relates to no distinction of *persons*, is evident from the expressions which are to be found throughout the Gospels. "The Father," says the Lord "which *dwelleth within me*, He doeth the works." Words which plainly imply that the Father and Son are *one*, as *soul* and *body* are one—the former dwelling in the other, and working by it. "I am in the Father, and the Father in me," and "He that hath seen me hath seen the Father:" even as he that hath seen the *body* in which man dwells, hath seen *the man*. Indeed it is utterly at variance with Scripture, and completely opposite to common sense, to say that one individual person dwells *within another*, while yet at the same time, that other *dwells in Him*; or that he who hath seen *one individual person*, hath seen another *distinct and separate person*. If the Father is *in* the Son—If that Son is the *one only living and true God*;—and if the distinction consists in the Son being the *Image* or visible form of the Father; then we must allow, that they are not *two persons*, but *one God in one person*; in a somewhat similar manner that the body or visible form of man, and his soul or immaterial nature which dwells within it, are not two, but one person.

I go on, sir, to the Holy Spirit. And here the same arguments which I before adduced still hold good. There cannot be more than one individual Divine Being: consequently the Holy Spirit cannot be a separate individual *person*. I have already stated that he is said to proceed *from* the Father, and *through* the Son; or in other words, from the infinite nature of God, through the humanity which he has assumed. If however, the Father, the Son, and the Spirit, be three separate *persons*, it is contrary to reason to assert, that the first two persons mutually dwell in each other, and then, that *another third* person, continually proceeds *from the first, through the second*. The Scriptures lead us to no

such conclusion. The *Spirit of God*, and the *Holy Spirit*, are throughout the Bible, descriptive of the Divine Operation, or of the LORD with respect to His operation. You yourself, sir, (in a sermon which I lately heard you deliver,) told us, that to receive the *Holy Spirit*, is to feel and experience the *Divine influence* or operation in the soul. If this be correct, then the Holy Spirit must be such influence and operation, and not some individual person, *separate* from the Father and the Son. In fact, our LORD completely identifies the Holy Spirit with Himself. "I will pray the Father," said He to His disciples, "and He shall send you another Comforter, even the *Spirit of Truth*." Yet this Spirit, He immediately afterwards declares, is none other than *Himself*: "*I go away, and come again unto you*"—"I will not leave you Comfortless, *I will come to you*." To receive the Holy Ghost, is then, sir, according to your own shewing, to feel and experience the *Divine Influence*: and our LORD asserts that the Spirit who was to come is none other than *Himself*. If so, then the doctrine is true which affirms that the Holy Ghost is THE LORD, as to His Divine Operation; proceeding *from* His Divinity, *through* the medium of His human nature.

The LORD JESUS is the *only God*. In praying to this Holy Spirit, therefore, for His divine influence, we either pray to *the LORD*; or we do *not*. If we *do*, then we acknowledge that He and the Holy Ghost are not *two*, but *one* and the same person. If we do *not*, then we pray to some other God, separate and distinct from JESUS CHRIST, and thus maintain against the Scriptures a plurality of Gods!

I have already, sir, trespassed too long upon your patience, or I might bring numerous passages from the New Testament to substantiate this doctrine. "When the LORD breathed on His disciples and said, "Receive ye the Holy Ghost;" He communicated (not a divine *person*, but) a *Divine influence*: and so when by the laying on of the hands of the apostles, the Holy Ghost was given, it was the *influence* of the LORD that was received by the hearers; or in other words, it was the LORD JESUS Himself, who was received in His operation and power.

And here, sir, I would conclude this letter; merely adding, that if the LORD JESUS is "the FIRST AND THE LAST,"—then He is not merely the *second*. If in Him "*dwells all the fulness of the Godhead*," then He is not possessed of a *part* only. If He is "THE MIGHTY GOD," then there is *no other God*: and if He is to be worshipped *at all*, then, *He alone* is the proper Object of adoration!

I trust you will not be offended at the liberty I have taken; I

shall be glad to receive any information from you, and (if spared) I will in a few days lay before you the Doctrine of the *Atonement*, as held by me and others, in accordance with the above opinions.

I am, Dear Sir,

Yours respectfully,

J. G. B. P.

Liverpool,
July, 1828.

ON THE TRIPARTITE NATURE OF MAN.

THE Editors of the Intellectual Repository, page 198, No. XIX, in reply to some remarks in the New Jerusalem Magazine for May last, on the ancient Gnostics; who believed that in all created things, three kinds of principles or essences may be distinguished; and who, in consequence, held that man possesses a *bodily*, an *animal*, and a *spiritual*, part or nature; say that "true Christians" never admitted the first of these, *but abided by the SIMPLE DIVISION of the Apostle,—that of the natural (or animal) and the spiritual*. Now to show that in this assertion, the zeal of these gentlemen has outran their discretion, I shall extract from a popular, and by the bye, excellent work, which even New Churchmen may peruse with profit, MASON ON SELF-KNOWLEDGE, a paragraph or two which will prove that, in common with the sect in question, the general body of ancient and modern writers, including the Apostle himself; and even much higher authority agree in making a precisely similar division. And certainly, if Paul, and as it is also intimated our Lord Himself, intended to teach that man is a dual, and not a tripartite being, I am "unlearned" in the doctrines of either the Old, or the New Christian Church.

"Man (writes Mason) is a complex being, *τρίπλοκος ὑποκείμενον*, a tripartite person; or a compound creature made up of three distinct parts, viz. the *body*, which is the earthly or mortal part of him; the *soul*, which is the animal or sensitive part; and the *spirit or mind*, which is the rational and immortal part. Each of these parts have their respective offices assigned them. And a man then acts becoming himself when he keeps them duly employed in their proper functions, and preserves their natural subordination.

"This doctrine, (he subjoins in a note,) I think, is established beyond all dispute; not only by experience, but by authority. It was received by almost all the ancient philosophers. The Py-
No. 12.—1828.

A a

thagoreans, as we learn from Jamblicus.—The Platonists, as appears from Nemesius, Sallust, and Laertius.—The Stoics, as appears from Antoninus, who saith expressly, “There are three things which belong to man, the body, soul, and the mind.” It appears also to have been the opinion of most of the fathers, vid. *Irenæus*, lib. v. cap. 9, &c.—*Clem. Alex. Str.* 3, p. 542, ed. Oxon.—*Origen. Philocal.* p. 8.—*Ignat. Ep. ad Philadelph. ad calcem.* See also *Joseph. Antiq.* lib. 1. cap. 2. p. 5.—*Constitut. Apostol.* lib. vii. cap. 34. But above all these is the authority of Scripture, which, speaking of the original formation of man, mentions the three distinct parts of his frame, Gen. ii. 7. viz. עפר מן האמה, the dust of the earth, or the body : כפשויה, the living soul, or the animal or sensitive part : and נשמת חיים, the breath of life, i. e. the spirit, or rational mind. In like manner the Apostle Paul divides the whole man into το πνευμα, η ψυχη, και το σωμα, the spirit, the soul, and the body (1 Thess. v. 23.) : and what he calls πνευμα here, he calls νους, Rom. vii. 24.—The words which Antoninus uses to denote the same thing.

“All the observation I shall make hereupon, is, that this consideration may serve to soften the prejudices of some against the account which Scripture gives of the mysterious manner of the subsistence of the Divine nature ; of which every man, as created in the image of God, carries about him a kind of emblem, in the threefold distinctions of his own ; which if he did not every minute find it by experience to be fact, would doubtless appear to him every whit as mysterious and incomprehensible as the Scripture doctrine of the Trinity.

“Homo habet tres partes, spiritum, animam, et corpus ; itaque homo est imago S. S. Trinitatis.” *August Tractat. de Symbolo.*

“Man consists of three parts ; spirit, soul, and body ; and hence man is an image of the Holy Trinity.”

To these pertinent observations of the excellent Mason, I will only add, that two of the words used by the Apostle, are the very same as those used by the Gnostics ; and that his third term σωμα, a body, or an organized structure, whether of vegetables, as in Cor. xv. 38 ; or of animals, differs only as the simple differs from the concrete : υλη (hyle), denoting the unformed atoms, and σωμα the arrangement of them into a prescribed form.

XPH.

Miscellanea.

MISSIONARY AND GENERAL CHURCH INTELLIGENCE.

To the Editors of the New Jerusalem Magazine.

GENTLEMEN,

As you thought well to notice a Meeting of a social and communicative nature, which was held in Friar Street Chapel some time since, I beg to inform you that a Meeting of the same kind was held on Monday evening, the 13th October.

The Meeting was found to be so unanimously satisfactory, that it was resolved to be held on the second Monday in every Month, at 7 o'Clock in the evening precisely. Among other remarks the inclosed Address was delivered; illustrative of the use and benefits of such meetings; which if you think useful, is at your service to insert in your valuable publication.

I am, Gentlemen,

Yours sincerely in the cause,

A READER OF YOUR MAGAZINE.

ADDRESS.

LADIES AND GENTLEMEN,

It will be recollected by those who attended our first Meeting of this kind, that some remarks were offered, which were intended to show, that, as the Church moves onwards, a decided improvement may be expected to take place in regard to the cultivation, development, and elevation of the will and its affections; whereby charity or good-will one towards another, will not only be taught as an essential of the church, but will be felt and cultivated as the morality of the church.

That such an advanced state of the church is fast approaching, appears to be a position warrantable from the circumstance of the development of the intellectual and rational powers of man, which is now enjoyed to some extent in the church; and is now beginning to bless mankind at large with its emancipating power.

Knowledge, science, and truth, will precede the reign of love, charity, and obedience, when "righteousness and peace shall kiss each other," like as the camels and asses went before Jacob in his meeting of Esau.

To produce an improvement and elevation of the voluntary and moral character of the church, are objects which the revelation of a superior dispensation of light and knowledge directly tend to produce; and we seem to be working more agreeably to Divine Providence, when by means of the truth we aim at the good which it inculcates, both as it regards us collectively as a church, and individually as men.

We have hitherto "cast the net" on the left side of the ship, let us now cast it on the "right side," and the result will be such as it was with the disciples of old: we cast the net on the right side of the ship, when, in all our enquiries, contemplations, and discussion of sentiments, doctrines, and truths, we have an eye to the end, practice, and use of these things.

In furtherance therefore of these views, and in order to introduce discussion of a more practical kind, and bring into our habit the contemplation of the more useful side of every subject; it was agreed that after the general business of the meeting had been gone through, the remaining time should be occupied in discussing some subject of a practical nature, or in other words, to consider the more practical bearing and good side of the subject whatever it may be; whereby the proper line of conduct in the various relationships and circumstances of life, may become familiar to every one; and an equal degree of interest and desire excited to be acquainted with the practical and real part of religion, as there is already manifested to be acquainted with its intellectual and thinking part.

A subject for consideration was proposed at our first meeting, but on no

occasion since, has there been time for its discussion ; I am desirous therefore of offering a few observations, endeavouring to show what appear to be some of the tendencies and uses of church associations ; in answer to the question proposed for consideration, viz. *Are Church associations useful ? if so what are their particular benefits ?*

Although the term association may mean every kind of church meeting, yet it would seem to be intended to be understood here in a sense restricted, as not implying meetings for secular purposes, or public worship, or intellectual discussion ; but for the social and reciprocal communication of our thoughts and ideas upon subjects which are calculated to arrest the affections, arouse the zeal, and simultaneously draw each other's mind upwards and onwards towards the end and object of all knowledge, science, and truth—the Regeneration of the will and its affections, manifested to the consciousness of man, in the change that takes place in his pleasures and delights.

The first use which such meetings seem calculated to produce, is, the more intimate knowledge and acquaintance with each other ; not so much in regard to each other's worldly circumstances and condition, as in respect to each other's mind, mode of thought, and state of affection ; whereby each one might profit by the collective wisdom of the whole ; like the societies of heaven, where each one delights to communicate all he has to the whole ; and in return whatever is possessed by the whole is at the service of each individual.

Men unite themselves into societies from different motives, but generally, either from a similarity in the object of pursuit ; or from a similarity of sentiment.

An union effected between men by the attraction and pursuit of some object, is more an union of person than of mind, and remains so longer than the attainment of the object sought after ; but an union effected by the similarity of sentiment, is an union of minds which becomes of a more close kind, in proportion to the cultivation of, and acquaintance with each others mind.

The cultivation of the mind may be effected independent of society, by the study of books, and the observation of things ; but it is only in society, where there is a reciprocal communication of thoughts, views, and feelings, that a real acquaintance with each others mind can be attained. Society, free and familiar society, therefore, appears to be the proper field for the display and manifestation of the things of the mind.

The man who possesses a well stored intelligent mind, and not associated with society, is like a well stocked garden out of which nothing is taken ; and although loaded with fruit, it perisheth on the same spot on which it grew.

Such an one, it is true, may communicate in writing, (that excellent channel of communication, without which, mankind would soon become immersed in ignorance,) but the familiar communications of society, are more excellent and more effectual ; for while they impart to others the same benefits as writings do ; from the presence of others there is produced a reaction, whereby there is reflected back to the communicator a tenfold accumulation of life and spirit ; and for thus giving is returned again, good measure pressed down and running over.

Social, free and reciprocal communications of society, therefore, appear to be eminently useful ; calculated as they seem to be, to effect an acquaintance and knowledge of the genius, views, feelings, and minds of each other ; whereby is also effected a greater degree of harmony and unity ; and in these consist the strength, the support, and the stability of society. These are benefits which societies both religious and literary, have been long wont to experience. Were it not for associations calculated for the manifestation and communication of the state and acquisitions of the mind, scientific men would lose half their stimulus to their studious exertions ; and the religious world would be more intolerant, prejudiced, and bigoted. Such associations are like the occasional meetings of all the branches of a

large dispersed family; which meetings are not unfrequently the means of preserving among them, that good and pleasant unity, which is like the precious oil upon the head, which ran down upon the beard of Aaron; and as the dew of hermon that descended upon the mountains of Zion, where the Lord commanded his blessing.

But we have now been looking at society and its social meetings more in regard to the benefits they have and are producing, rather than to what they are capable of effecting, and what may be expected to be effected as the church makes progress onwards. There is a power in the presence of society, though now but softly felt, will yet increase in strength in proportion as its existence is recognized, and its usefulness attended unto: it is a power originating in the freedom which the mind now possesses, and in the consciousness of the capacity of exercising that freedom.

Before the last judgment this power did not exist; or if it did, it was of a doubtful character; men did not then meet together under the same state and condition of mind as we do now; they were generally, either blindly enthusiastic in the support of some systems, or violent in the extreme in their opposition to others.

This power or sphere emanating from the personal presence of society, though gentle as the morning light, is nevertheless stronger as the noon-day sun; and will ere long be applying itself to the development of all the kinder feelings of the heart, guiding their various tendencies, and giving proper direction to their course, in the threefold relationship of civil, moral, and religious life; wherefore we shall see and behold each other in a new and beautiful light, endearing man to man.

The standard of our charity, friendship and brotherhood, will then be the quality of the heart, and the correctness of the intentions; while all the little differences of opinions and shades of faith, will become entirely lost in the light of that flame which shall be kindled up in the soul, and which will "shine brighter and brighter till the perfect day."

The influence of the sphere of society was strikingly displayed in the case of the Bible Society, which at its commencement intended, and I believe actually did send out the Scripture with its explanations of them. But finding, however, that to supply the world with the Word of God, was a work which called for the united efforts of all religious denominations; means were therefore taken to arrest the attention of all professors, and their co-operation was soon obtained. But what was the result? here is a society composed of persons of different and opposite views and sentiments, all, of course, desirous of propagating their own doctrines; but to send forth the Word accompanied with such conflicting explanations of it, would furnish but a poor recommendation to the study and reading of its divine contents, and would so mar the work itself, that the society, being like a house divided against itself, would soon fall to destruction and ruin. The co-operation, therefore, of all denominations could only be obtained and sustained upon the condition of sending forth the Holy Word, accompanied only with this best of all recommendations—its own divine and powerful evidence. Here then is manifested the influence and power of the sphere of society, operating like leaven in adjusting and qualifying the sentiments of individuals to the wisdom and use of the collective body.

While alluding to the Bible Society, perhaps I might be allowed to notice that that society appears to perform that to the New Church and Second Coming of the Lord, which John the Baptist did to the first Christian church and the personal advent of the Lord, viz. "prepare the way." And therefore what John said of himself, and in reference to the Lord, may be truly said by the Bible Society of itself, and in reference to the New Church and the second coming of the Lord, viz. "He must increase, but I must decrease." For when every nation and clime shall become possessed of the sacred volume, the Bible society will have performed its use, and will of course "decrease," while the New Church will succeed and "increase," till the "knowledge of the Lord shall cover the earth as the waters cover the sea."

But as is the case with every individual, so every society and meeting produceth a *power or sphere* from itself; nevertheless, this power does not appear of a proper and legitimate character only where there is a reciprocal communication, where there is the exercise of freedom and the rational powers; and where there is as much desire for the discovery of ideas and sentiments, as there is for the communication of them.

To this power or influence is to be attributed the change which frequently takes place in the views and feelings of men, when brought into the contact and presence of others in society.

This power has hitherto been directed to the improvement and cultivation of the understanding and its rational powers in the attainment of truth, either of a scientific or spiritual nature; and in these respects it has been successful. But this power may, and doubtless will be made successful in the development of the powers, affections, and feelings of the will principle; whereby its manifold ramifications will be brought into action and manifestation to the great benefit of the individual possessor, and the incalculable advantages to society.

This appears to be something of that charity which awaits an advanced state of the church; and by looking to, and aiming at which, we hasten its approach, and prepare ourselves for its presence and enjoyment.

The net, as said before, has hitherto been cast on the left side of the ship, men have been more enraptured with the sound, than heedful of the teaching of divine truth; this state has to be reversed, and charity and love to have the ascendancy. Then will social and reciprocal associations be attended to, as mental feasts and pleasurable opportunities; whereby the mind will become brightened, relaxed, and for the season, lay aside its load of worldly anxieties and cares, and enter into the enjoyment and sweet converse of kindred spirits.

Then will the appointed times of worship be looked forward to, and hailed as privileges unequalled here below, and as those favoured times when the Lord deigns to "talk with us by the way, and open to us the Scriptures."

BOOK OF JASHER.

An important and interesting discovery in Biblical Literature has been recently obtained which will excite the attention of the christian and man of letters. It is the *Book of Jasher*, mentioned in Joshua x. 13, and 2nd Samuel i. 18. This ancient work was obtained at an immense expense by Alcurim, the most eminent man of his time, from the City of Gazan in Persia; where it appears to have been preserved from the period of the Jews' return from the Babylonish Captivity, it having been taken by Cyrus into his own country.

We copy the above from the Bristol Gazette, and regret that we have no means of knowing the authority for the statement, or any clue to the parties who are alluded to as the present possessors of this ancient record. Our readers are presented with what the illustrious herald of the New Jerusalem has written upon the subject.

Extract from Swedenborg's Universal Theology, n. 279.

"Concerning that ancient Word which was in Asia before the Israelitish Word, I am at liberty to declare, what has been heretofore unknown, viz. that it is still reserved amongst the people who live in Great Tartary. I have conversed with spirits and angels in the spiritual world, who came from that country, and who inform me, that they are in possession of the Word, and that they have possessed it time immemorial,* and that their divine worship is instituted according to it; and that it consisteth of mere Correspondences. They said likewise, that in this Word is contained the Book of JASHER, mentioned in Joshua, chap. x. 12, 13, and in the second book of Samuel, chap. i. 17, 18; and that they are also in possession of the books

* "A native of France found the vestiges and tradition of it at Bagdad, where he resided." See the beauties of Emanuel Swedenborg, p. 6, preface.

called **THE WARS OF JEHOVAH, and THE DENUNCIATIONS**, which are mentioned by Moses, Num. xxi. 14, 15, and 27 to 30: and when I read before them the words which Moses hath quoted from those books, they examined whether they were in the original, and they found them; from which circumstance it was evident to me, that they are still in possession of the ancient Word.* See also *Apoc. Rev.* 11.

MINUTES OF THE GENERAL CONFERENCE.

The Minutes of the Twenty-first General Conference of the Ministers and other members of the New Church, have recently been published. The following two Lists of Ministers are recognized as such by this Conference; viz.—

ORDAINING MINISTERS.

Rev. Robert Hindmarsh	- - -	Ordained June 1, 1788.
— Manoah Sibly	- - -	— April 7, 1790.
— Richard Jones	- - -	— June, 1808.
— Thomas F. Churchill	- - -	— Aug. 16, 1812.
— Samuel Noble	- - -	— May 21, 1820.

ORDAINED MINISTERS.

Rev. Thomas Goyder	- - -	Ordained July 17,† 1817.
— David George Goyder	- - -	— Nov. 3, 1822.
— John Pownall	- - -	— Mar. 28, 1824.
— Thomas Pilkington	- - -	— Aug. 8, 1824.
— David Howarth	- - -	— Aug. 12, 1824.
— Edward Madeley	- - -	— May 8, 1825.
— Jonathan Gilbert	- - -	— Aug. 14, 1825.
— William Mason	- - -	— Sept. 18, 1825.

The next Conference will be held on the second Tuesday in August, 1829, in the New Jerusalem Temple, London Terrace, Derby.

TABLE OF THE MEETINGS OF THE GENERAL CONFERENCE FROM 1789 to 1828.

General Conferences.	Presidents.	Held at	Time.	Secretaries.
I. Conference	Henry Peckitt	London	1789	Robert Beaton.
II. do	Samuel Hands	do	1790	Francis Leicester.
III. do	Benjamin Banks	do	1791	Rev. R. Hindmarsh.
IV. do	Anthony Hunt	do	1792	do.
V. do	Rev. M. Sibly	do	1793	do.
VI. do	Rvs. Sibly & Proud	do	1807	James Hodson.
VII. do	Rev. J. Proud	Birmingham	1808	Thomas Dawes.
VIII. do	Rev. R. Hindmarsh	Manchester	1815	Rev. R. Jones.
IX. do	Rev. M. Sibly	London	1816	Samuel Noble.
X. do	Rev. R. Jones	Derby	1817	John I. Hawkins.
XI. do	Rev. R. Hindmarsh	do	1818	Rev. T. Goyder.
XII. do	Rev. R. Hindmarsh	do	1819	do.
XIII. do	Rev. R. Hindmarsh	do	1820	— S. Noble.
XIV & I. do	Rev. R. Hindmarsh	do	1821	do.
XV. II. do	Rev. R. Hindmarsh	Manchester	1822	do.
XVI. III. do	Rev. R. Jones	London	1823	do.
XVII. IV. do	Rev. S. Noble	Birmingham	1824	J. S. Hedson.
XVIII. V. do	Rev. R. Jones	Derby	1825	do.
XIX. VI. do	Rev. R. Jones	Manchester	1826	do.
XX. VII. do	Rev. R. Hindmarsh	London	1827	do.
XXI. VIII. do	Rev. D. Howarth	Birmingham	1828	do.

* "That the ancients had a Word prior to Moses, see Universal Theology, n. 255 and 266, the latter of which is omitted in the smaller work, "Doctrine of the New Jerusalem concerning the Sacred Scripture," n. 103, and another scrap put in its place.

† This is an error, Mr. Goyder was ordained on Sunday, July 13, 1817.—Editors.

"GIVEN TO WHOM HONOUR IS DUE."

Is an Apostolic maxim, which ought never to be lost sight of by men who profess to be governed by that rule, which the great Head of the Church has given, viz. "As ye would that men should do to you, do ye even so to them." No doubt some of Mr. Bradley's friends in Newcastle were desirous to confer an honour upon him, in presenting him with a token of their affection and esteem: but the token presented to him, ought not to have taken away the honour which appertained to another; nor should it have had flattering titles inscribed on the face of it, which did not strictly belong to him. For although Mr. J. was pleased to tell him in his speech, that he had erected a temple since he came to Newcastle, and that he might fairly be esteemed the *Founder* and accomplisher of that undertaking; I cannot help thinking that his statement is incorrect, except he understands the meaning of the word *Founder* very differently to me, and means to assert that the *Instrumental* cause is the *Principal* cause of a thing. The truth is Mrs. Birch, late Norman, is the *Foundress* of the Temple in Newcastle, in the proper sense of the word. She it was, who first gave £300. to purchase the land on which it stands, and who afterwards gave from three to four hundred pounds more to erect the building: this proves her, (and not Mr. Bradley,) to be the person on whom the honour of erecting the Temple at Newcastle should be conferred.

A *Founder*, is one who builds and endows a church, college, &c. at his own expense, but Mr. B. did not thus found the Temple, and although he laboured in it, no endowment followed. If Mrs. N. thinks proper, she can endow the Temple in addition to her munificent gift towards building it, and thus become the *Foundress* in the true sense of the word; in fact she has exercised her liberality afresh, by giving 40l. more to have an orchestra built for the use of the Sunday Scholars and singers, and to contain the Organ now in use.

VERITAS.

NEW JERUSALEM CHURCH, WATERLOO ROAD.

The re-building of this place of worship is approaching very fast towards completion. The whole of the pews both below and in the gallery are finished, and the painting of the inside is now in progress. The committee of the Society are now making arrangements for the consecration and opening, which is expected to take place about the middle or latter end of January next. We are also requested to state that on Sunday, December the 14th and every successive Sunday until the opening, attendance will be given in the Church from three till four o'clock in the Afternoon, for the purpose of giving an opportunity to all persons desirous of holding sittings therein, of making choice of their pews.

NEW JERUSALEM CHURCH FREE SCHOOL.

A public examination of the children instructed in this establishment took place in Cross Street Chapel on Sunday, November 23, at three o'clock in the Afternoon. In consequence of the indisposition of the Rev. S. Noble, the children were examined by Mr. Wood. The various questions put by the Examiner and the ready answers given by the young scholars rendered the examination highly interesting and extremely satisfactory to all present. There are upwards of 400 children now receiving daily instruction in this School.

NOTICE.

Our readers will find upon the cover of the present number the sketch of a plan for the future conducting of THE NEW JERUSALEM MAGAZINE. That it will be most acceptable we cannot doubt, and we confidently hope that the best energies of the Church will be employed in extending the sale, and in supporting the literary character of a publication so intimately connected with its interests.

We now bid adieu to our readers and correspondents, thanking them for

all favours conferred upon us, and in resigning our editorial labours into the hands of our successors, we heartily wish them, in the performance of their duties a more tranquil and happy time than, we regret to say, that which fell to our lot.

EDITORS.

MEETINGS IN DECEMBER.

- 8th Monthly Meeting for general information on Church matters, and mutual improvement at Friar Street Chapel, at 7 o'clock in the evening.
- 9th Visiting Committee, connected with the Society of the New Church, Waterloo Road, London, at the house of Mrs. Steed, No. 6, John Street, Cornwall Road. To assemble to tea at half-past five o'clock in the evening. *Subject.*—PSALM xxix. 3, 4, 5.
- 11th Coffee Meeting at 15, Cross Street, Hatton Garden, at 6 o'clock in the evening.
- 18th Union Coffee Meeting at ditto.

VARIETIES.

HISTORICAL, PHILOSOPHICAL, SCIENTIFIC, AND LITERARY.

EXAMINATION OF A MUMMY.

Lately one of the mummies in the Museum of the Louvre was opened. It was one of the finest of the valuable collection made by the Chevalier Drovetti. According to the hieroglyphic inscriptions, this mummy, which was the embalmed body of Noutè Mai (the beloved of the gods), had been, during a few years, one of the priests of Ammon. It was enclosed in a kind of pasteboard, richly ornamented on the outside with figures of gods, and symbolical animals. The preservation of this funeral covering was perfect; it having been originally protected by two wooden coffins, in which the mummy was conveyed to Paris. The pasteboard was untouched by decay, and in the same condition as when it at first came from the hands of the embalmers. When the body was completely unrobed, the head was discovered to have been shaved, a custom which literary antiquities prove to have been adopted by the Egyptian priests. The teeth remained in their places, and an attentive examination showed that the

individual had been about forty years of age when he died. A leaf of gold covered the mouth, a plate of silver lay upon the breast, and straps of coloured leather hung from the shoulders. The cavities of the eyes were filled with plugs of linen, which, like the bandages, had been soaked in oil of cedar, a celebrated preservative against corruption. The interior of the head was empty, but the envelope of the brain was preserved. Drops of pure bitumen, of extreme brilliancy and some thickness, were found upon the breast, between the thighs, and upon other parts of the body.

CHINESE POLITENESS.

There is one striking particular in which the Chinese politeness is quite the reverse of ours. To take off their caps when they salute one another, or even accidentally to appear uncovered, is esteemed the height of ill breeding and indecency.

ON A HORSE GOING UP IN A BALLOON, AND KITES DRAWING A COACH.

Oh! wonder not that horses take such flights, Mount on the breeze, and soar aloft like kites! Well may they to the upper regions go, Since kites are train'd to do their work below!

POETRY.

OH! HASTE THEE MY SOUL.

OH! haste thee, my soul, to thy rest ;
 This world is the dwelling of grief ;
 'Tis but in the realms of the blest
 A spirit can hope for relief.
 The prospect so fair to thine eyes,
 Will soon disappear from thy sight—
 Deceitful—it glimmers and flies
 As clouds o'er the bosom of night.

The *pleasures* which mortals possess
 Are built on a tremulous wave ;
 The *love* which the world can profess
 Is cold as the breath of the grave :
 Its *friendship*—the lightnings beam,
 A moment appearing to die ;
 Its *hope*, the wild scenes of a dream,
 When darkness and danger are nigh.

Its *joy*, is the lustre that springs
 From a mountain envelop'd in snow ;
 For cold is the pleasure it brings,
 And death lies in ambush below.
 Ah! woe to the heart it enthalls,
 That on its appearance relies ;
 Who leans on its happiness—falls,
 Who trusts in its promises—dies !

Look onward, my soul, to the tomb,
 There drop thy dark mantle and fly
 To thy happy and heavenly home,
 Thy palace of bliss in the sky.
 Thy Maker shall there be thy rest,
 His dwelling thy constant abode ;
 Eternally join'd with the blest,
 Embrac'd in the bosom of God.

J. G. B. P.

FINIS.

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